THE

ANTIJACOBIN

Review and Magazine,

&c. &c. &c.

For MAY, 1809.

Casi toda la vida suelen gastar algunos en unos especulativos raciocinios, en que despues, no solamente de anos, sino tambien de siglos, concluyen, que la conclusion solo es probable, y que el partido contrario lo niega á boca llena. En los puntos mismos que no están descubiertos, hay algo que aprender, ó ya para no precipitarse en dar por cierto á lo que no lo es, y poder rebatir al temerario; ó para emplearse en el honorifico desvelo de ver si se descubren instrumentos, con que se pueda utilizar al público. H. Florez.

Travelling Sketches in Russia and Sweden, during the years 1805, 1806, 1807, 1808. By Robert Ker Porter, in 2 vols. pp. vol. I. 315, vol. II. 304, 4to. with 41 coloured plates, 5l. 5s. Phillips, 1809.

IT is impossible to take up a new work without feeling some curiosity respecting the author, especially if it bears the name of a person before known to the public. Under this momentary impression we read the title two or three times, and then the preface, before we could persuade ourselves that these volumes were really written by the ingenious artist of this name, who was so often *advertised*, in the newspapers, as the husband of a Russian Princess, and a knight of a Russian order! Such, however, is the fact; but whether this English son of genius has been the dupe of Russian duplicity, or the sport of fortune, does not distinctly appear. In the preface, it is observed, that "he has, by the peculiarities of his fate, been already so brought before the eye of the public, that his history is not only well known, but his feelings more than guessed at." This, and the other observations contained in a short preface, are more than sufficient to apologise for the publication of these amusing letters. But we cannot help thinking Mr. P. extremely injudicious, to give it no severer term, for announcing in a kind of exulting, melancholy tone,

that "these letters were addressed to a friend, to one who had shared his thoughts for many years; to one whose merits were, like his misfortunes, *infinite*, and whose youth has sunk blighted to the grave!"—to Captain Henry Caulfield, of *crim. con.* notoriety! It is immaterial to whom they were addressed, and surely it was not necessary, as an apology for their publication, to bring forward the name of a man whose best friends must wish it in eternal oblivion. Waving, however, the consideration of the impropriety and weakness of such an unnecessary declaration, we are not displeased to have a standard by which we can estimate Mr. P.'s manner of characterizing, or more properly of eulogizing his friends; for, if the "merits" of a lively coxcomb, who could rehearse a part of a play, "were infinite," what must be those of a Russian Prince? Yet we admit to the utmost extent his excuse for the apparent egotism and vanity, which may appear in the confidential communications with a friend, and allow that his expressions of gratitude for the "kindnesses he received from persons of all ranks," should not draw on him the imputation of extravagant vanity. We can also follow him through all his travels, without experiencing much disgust, at the frank expression of his unscientific feelings, yet could have wished that he had endeavoured in his "travelling sketches," or artist's journal, to give us a more distinct idea of the civil, political, and commercial institutions, present population, geography, natural products, and of the genius and spirit of the Russian or Moscovite people. His ignorance of the Russian language, no doubt, disqualified him for acquiring a comprehensive and accurate knowledge of their real character; if, indeed, they have any character, which we very much doubt. Of his general observations the reader shall judge.

On the 29th of August, 1805, Mr. K. P. embarked for Cronstadt, landed at Elsineur, which he found dirty and disagreeable; took a sketch of Elsineur castle from Hamlet's garden; translated the account of Amlettus, (Shakespeare's Hamlet,) from Saxo Grammaticus, in which the principal incidents in that drama are related; cast a contemptuous look on the awkward Danish soldiers, and retired to his ship again, admiring the picturesque coast of Denmark, as he passed along. The following anecdote of Lord Nelson's presence of mind is related:

"In the midst of these horrors, surrounded by the dying and the dead, the British Admiral ordered an officer, bearing a flag of truce, to go on shore with a note to the Crown Prince. It contained a pro-

posal to his Royal Highness to acquiesce, without further delay, in the propositions of the British government; not only to put a stop to the present effusion of blood on both sides, but to save from total destruction Copenhagen and its arsenals, which he would otherwise level with the water. Whilst his Lordship was writing with all the calmness of a man in his study, he desired Colonel Stewart to send some one below for a light, that he might seal his dispatch. Colonel Stewart obeyed; but none appearing with a candle, when Lord Nelson had nearly completed his letter, he enquired the reason of such neglect, and found that the boy who had been sent for it, was killed in his way by a cannon-shot. The order was repeated: upon which Colonel Stewart observed, 'Why should your lordship be so particular to use wax! why not a wafer? The hurry of battle will be a sufficient apology for the violation of etiquette.' 'It is to prove, my friend,' replied Lord Nelson, 'that we are in no hurry; that this request is not dictated by fear, or a wish, on our part, to stop the carnage, from the least apprehension of the fate of this day to us, that I am thus particular. Were I to seal my letter with a wafer, it would still be wet when it reached the shore; it would speak of haste. Wax is not the act of an instant; and it impresses the receiver accordingly.' The reasoning of the Admiral was duly honoured by the result. The Danes acceded to his proposal, and a cessation of hostilities was the consequence."

On the 12th of September, the author landed at Cronstadt, where the motley groups and pompous ruins of the public buildings made a strong impression on his imagination, not very favourable, indeed, to Russia. The generous Admiral Hencaoff, whose humanity was so heroically displayed in his treatment of the English merchants, whom the late Paul ordered into the country in the midst of winter, is, indeed, mentioned with merited approbation; but Mr. P. found the hotels in Petersburgh as expensive as the dearest in London, without half their comforts, and, consequently, says little of their regulations or entertainment. The Kazan church, which has been so many years in erecting, he considers as an imitation and rival of the great cathedrals of Rome and London. The columns in the inside of the church are designed to be one entire stone, 52 feet long, highly polished, and "surmounted with a Corinthian capital richly gilt and burnished." What miserable taste to *gild* such a fabric. A single column of granite in one piece of 200 feet long, is to be erected in front of the building, which is expected to be completed in four or five years. We doubt much the practicability of raising a solid column of 200 feet long; if proportionate, it must exceed 20 feet in diameter, and this would be a weight not easily transported at once. The gigantic or

extravagant seems to be what the Russians take for sublimity, and costliness for elegance, as exemplified in the "marble palace," inhabited by the grand Duke Constantine, which the author considers as "the most expensive and least admirable of any in the city." To the same disposition, perhaps, may be ascribed that "spirit of extortion so common at Petersburgh, where shop-keepers, and others of the lower order, make a practice of demanding double the worth of their commodities." The author excuses them by observing, that "in an ignorant people, just emerging to civilization, we see covetousness without a veil;" he should more properly have said, that all classes in Russia *manquent la justesse de la pensée*, and, consequently, have very imperfect notions of justice.

It is natural for our author to express himself rapturously on the arts, and to admire the statue of Peter the Great, and the old seaman's reverence for the image of his monarch; but Lord Macartney, who examined his conduct with the eye of a statesman, found less to admire in Peter's character than Mr. P. Of the "Red Palace," (so called from its colour,) the residence of the late Paul, it is said to be covered on "every corner, frieze, door, window, or latticed hole," with the cypher of "P. 1st." and a crown; and these letters are so multiplied, that a "person once attempted to count them, and left off perfectly weary, and in despair, after he had numbered 8,000." This almost staggers belief. We think the author should, as an artist, have endeavoured to collect some particulars of the English painter, Robert, whose name is unknown in this country, but whose "landscapes are of the highest merit." This was the more necessary, as he acknowledges that 60 pupils in the "Institution for the Encouragement of the Arts, seem altogether barren of that talent which particularly points towards painting." The Portuguese are somewhat similar; they have no talents for painting. It is not so in sculpture; and, according to our author, the Russians have attained considerable perfection in this art. The statue of the Tauridean Venus, given to Peter by the Pope, is in some respects preferred by Mr. P. to that of the Medicean Venus. Of this admired statue the author had designed to bring a cast with him to England, but "the circumstances under which he left Russia obliged him to leave it with others at St. Petersburgh." We hope he will have no occasion to retract what he says, p. 58, that "the word of an Englishman (in Russia) is held as sacred as the bond of any other foreigner; and the veneration which the people pay to the nation at large, is most emphatically proved by the friendship they evince to every subject of Bri-

tain, who lands on their shores." For this he "finds good in every thing," and when speaking of the side-walls of a monastery, which were "gaily painted with red and yellow in arches and pillars, a taste that was early prevalent in Russian cities," he observes, "strange as such a fancy appears to us, I have no doubt of its being a relief to the eye, during the long season of a northern winter, when every object is clothed in one mass of white for so many months."

It appears that the respect paid by the late Paul to his father's remains, which he caused to be buried in the cemetry of his ancestors, and the singular punishment of making two of his murderers watch the coffin night and day during three weeks, originated rather in hostility towards his mother than respect to his father. Alexander is praised as being far removed from such emotions; but not a word is said of his incorporating a part of the Russian territory with his empire, after the treaty of Tilsit, and his servility to France. Alexander's change, indeed, from good to evil, seems almost as precipitate as that of Vladimir, the establisher of Christianity in Russia, from evil to good.

"Mark how strong is the difference between Vladimir pagan, and Vladimir christian. In the early part of his sway, while as Grand-Prince he was carrying conquest to the very extremities of Russia, he resolved to return thanks to the savage gods of his country for the victory granted to his arms, by sacrificing on their altars the prisoners whom he had taken during the war. His courtiers, still more barbarous in their piety, were not content with the smoking blood of so many of their fellow-creatures, but they told Vladimir that a victim selected from amongst his own people, would greatly enhance the homage paid to the propitious deities. He approved the hint, and pitched on a young man, the son of a venerable christian, and professing the same faith. The unhappy father refused to yield up the victim. The monarch, enraged at what he deemed sacrilege, and at his commands being disputed, ordered the doors of the house to be forced. He was obeyed; and the father and son furiously immolated in each other's arms. Not satisfied with this diabolical rite, Vladimir ordered the number of idols to be increased in the city of Kief; and erected a new and superb statue to the goddess Perune, in the principality of Novgorod. Soon after those heathen acts a Greek sage appeared at his court; and gaining his ear, in a very impressive manner so discoursed of the truth of the christian dispensation, reasoning of righteousness, temperance, and judgment to come, that the Monarch trembled, declared his faith in what he heard, and following the holy man to the font, received the name of Basilius, and "leaving in the sacred water the leprosy with which his vices had covered him, came forth a character as pure as infancy." Indeed the change which

took place in him from that hour, seems almost miraculous. He broke down the idols throughout the empire. He put away his wives and concubines, to the number of eight hundred, and adhered to the Princess Anna alone, the christian lady whom he had brought from Constantinople. He founded churches and schools; built cities; and drawing the famishing savages from their huts and wild pursuits, planted them in these new dwellings, under the tuition of holy men, and the protection of his choicest officers. Even his prisoners, instead of being sacrificed to bloody idols, were sent to people the wastes of his empire. Every way he conducted himself not only as a sovereign who consulted the prosperity of his country, but as one who considered all mankind as his brethren. On great festivals he entertained at his own cost the inhabitants of his capital: and to them who, from disease or infirmity, could not attend the public tables, he sent a plentiful repast to their own homes. But even in cases of blood, when we might have supposed that the sanguinary scenes to which he had so long been accustomed, must altogether have blunted his feelings of compassion, we find that here too the religion of mercy had penetrated his heart. Being one day called upon to pass sentence for the immediate execution of a notorious robber, he exclaimed with much emotion, 'What am I, that I should condemn a fellow-creature to death!"

The author's account of the Russian worship of saints and images is very similar to that which we lately extracted from Lord Macartney's life. On their defence of images in churches, he makes the following judicious observations, which we earnestly recommend to the serious perusal of our popish brethren:

"They do not place the image or picture before the eyes of the congregation to be worshipped as the visible presence; but merely as a remembrancer, an awakener of the affections towards the heavenly beings of which they are similitudes. So far the explanation is good. There is nothing to be found fault with in the aim of the fathers who constituted these usages, but the means are dangerous. The enlightened mind understands the simplicity of christianity, and takes the rites of the church as they were intended. Not so the ignorant boor: accustomed to examine things more by impressions on his senses, than with the touchstone of reason, he cannot long think that "power belongeth to God alone," when he is hourly on his knees to invoke the mediation of a Saint. And how can his soul continue to seek the invisible Father, when he finds his image in the temple, surrounded by prostrate devotees, and adorned with all the golden decorations of the most costly dedications? Removed from the presence of this graven deity, where does he think are the 'eyes which are too pure to behold iniquity?' He has seen them closed up within the walls of some consecrated building; and fearless of observation, is ready to embrace the first temptation that crosses his path. The religion

which is in spirit can alone happily affect the conduct of man. It strikes at the root of all evil, for it not only commands you to 'cleanse the heart and not the garments, but assures you that God is neither confined to temple, earth, nor heaven, but pervades the whole universe; and with his all-seeing eye searcheth the depths of man. Viewing things in this light, is it requisite to have images of wood and of gold to remind us of the omnipresent and all-gracious Providence!"

The Greek church has seven mysteries, only one of which is peculiar to it, that is the chrism or sacred unction, performed after the immersion at baptism, and serves as a kind of confirmation.

"The chrism or sacred unction is the next rite. It is considered as the sealing of the Holy Ghost; and answers to confirmation in the church of Rome. It immediately follows the immersion at baptism, when the priest anoints the child or proselyte on the principal parts of the body, with the sign of the cross. Seven days after the application of this consecrated unction, the votary goes through the ceremony of ablution; and is now prepared for the concluding rite, called that of the tonsure. Simeon of Thessalonica gives us this explanation of the institution.

"'After the chrism, that is the holy unction, the hair of the person's head is shorn in the form of the cross; because he then has Christ for his head: and because it is proper to pray uncovered as Paul teaches. The tonsure is also a sign or mark, being cut cross-ways, that all vain and superfluous thoughts are from that time to be cut off. For this reason monks are entirely shorn; and it becometh a faithful christian to divorce himself from every thing superfluous and not absolutely necessary. Besides which, the hair is offered by the baptized person to Christ, as a sort of first fruits, or the sacrifice of his body; the hair being as it were the exhalation of the whole body: the chief priest therefore does not carelessly throw it away, but lays it apart in a sacred place."'

"In the preparation of the eucharist, warm water is mixed with the wine. Laymen receive the bread sopped in the cup. Rather a strange usage! as it seems to class them with the deceiver Judas, who was the only one of the Apostles to whom Jesus gave the sop. '———and when he had dipped the sop, he gave it to Judas Iscariot; and after the sop, Satan entered into him.' St. John, chap. 13, verses 26, 27. The clergy take the elements separate. Predestination is an article of the Greek church: and its writers defend the principle on the prescience of the divine nature. Prayers for the dead are admitted, but not from any idea of purgatory, or dogmatical notions of the state of their souls. Hence it may be considered more as a tribute of tenderness towards the departed friend, and an awful reminder of our own mortality, than any established rite. On similar grounds, regard is paid to the relics of holy persons: but, as in the case of images, the original sentiment is too frequently lost in blind superstition. Superc-

rogation, indulgencies, and dispensations, are utterly disallowed in this church. And as it does not, like the Romish, assume infallibility, we cannot be surprised at the religious toleration dispensed by a sovereign professing its doctrines."

"The commands of the church are nine. Attendance on public worship; observance of the four great fasts; venerating consecrated persons; auricular confession; not to read heretical books; to pray for the supreme powers, spiritual and temporal, and for the conversion of unbelievers; to observe the fasts appointed by the fathers; not to embezzle the property of the church; and not to marry during a fast. It inculcates that the seven gifts of the Holy Ghost are wisdom, understanding, counsel, power, knowledge, piety, and awe of God. The three sins against the Holy Ghost are presumption, despair, and heresy. And the seven deadly sins are thus numbered; pride, covetousness, fornication, envy, gluttony, revenge, and sloth. The four sins against which vengeance even on earth is denounced, are murder, sodomy, oppressing the widow and orphan, and depriving the labourers of their hire. The seven charities to the bodies of men are, feeding the hungry, giving drink to the thirsty, clothing the naked, relieving prisoners, visiting the sick, receiving strangers, and burying the dead. To these are to be added seven charities to their souls; converting the sinner, teaching the ignorant, giving counsel to those who require it, praying for our neighbours, being patient under injuries, and forgiving our enemies."

"The second rite, which is properly the marriage, is called the *matrimonial coronation*, from the circumstance of crowning the bride and bridegroom. This is done to denote their triumph over all irregular desires; and from an idea that all is not quite so regular with those who enter into a second marriage, it is usually omitted at such nuptials. A third marriage is deemed very scandalous; and a fourth, absolutely unlawful. Formerly, the crowns were chaplets of flowers, but now they are generally of gold or silver, and often very elegantly embellished. The parties having been betrothed, enter the sanctuary with lighted tapers in their hands; the priest preceding with the censer, and singing, along with the choristers, the nuptial psalm, beginning with, 'Blessed are all they that fear the Lord.' He then addresses the bridegroom. 'Hast thou a good and unrestrained will and firm intention to take unto thee to wife this woman whom thou seest before thee?' The man replies in the affirmative; and the same question is asked of the bride. On a similar response, the priest enquires whether they have before pledged their faith to any others; and being answered in the negative, he gives them the holy benediction; and proceeds with many fine prayers for their future happiness in each other, and virtuous lives."

"On the perusal of the whole of this service, I prefer its principle before that used in the English church on the same occasion. Here, we do not meet with vows of an everlasting love; a vow which is in no person's own power to keep. We may

safely swear to esteem worth ; worth as naturally producing esteem, as the blossom the fruit. But love is a strange mystery, we can explain it only in part ; and we all know that none of us can command it to live or die at our pleasure. Hence, vows of truth and fidelity are all for which we can pledge ourselves ; and those are always in our power to keep, as every man may command his own moral actions. The Greek ritual goes no further ; all which we swear to do, in the church of England, being prayed for in that of Russia, to enable us to do. And besides, were the English marriage vows to be adhered to in all things, the redress, which the law holds forth to an injured wife or husband, would be impossible. Do not both parties swear before God, ' to have taken each other to have and to hold from that day forward, for *better* for *worse*, for richer for poorer, in sickness and in health, *to love* and to cherish till death do them part ?' Surely then, however *worse* either party may become, all pleas of separation are stopped at the source. No ill-usage, no ill-conduct, after such an engagement, can render lawful the putting away of the wife or husband. All these unreasonable pledges are avoided in the Greek ritual, and hence it interferes not with either the law of nature, or the law of the land."

All this reasoning may be very conclusive in Russia, it may even satisfy a not over-delicate English mind, which has submitted to such a ceremony in the Greek church ; but it will not do in England. It will not do in any country, where perfection is always studied and aimed at, where chastity and affection are deemed the inseparable companions of connubial life, where the native purity and honest intentions of the parties, can never be supposed to anticipate any latent vice foreign to themselves ; and, particularly, in a country where all oaths and vows are administered, and taken absolutely without any collusion or " mental reservation," which can serve to engender fraud, perjury, and all its attendant crimes. It is too grossly erroneous to say, that the English marriage vow is inconsistent with the law of nature ; on the contrary, it is directly calculated to support and carry into effect that law of nature, which identifies the married pair as one person, whence their issue proceeds. Such identity, is the perfection of this law, which is unchangeable, and which rigidly prohibits all promiscuous intercourse, or changes from person to person. We hope, therefore, if Mr. P. values his own happiness, that he will be married according to the usage of the church of England, and that he will strongly impress it on his own mind, and also on that of his second self, that if either deviate from that solemn engagement, if either commit any act cognizable by the civil, or criminal law of the land, they will not only be morally responsible for such an offence ; but, also, add to

it the horrid crime of perjury. The more, indeed, we consider the English marriage vow, the better we think it calculated to exalt the moral character of those who take it. We might also remark, that all those who inconsiderately violate it, are generally distinguished for possessing a superabundance of the bad qualities inherent in human nature. There is certainly nothing in this vow which the parties do not think themselves perfectly capable of fulfilling at the time it is taken; and the propriety of pledging themselves to a continuance in such virtuous sentiments, must be sufficiently evident. It is, perhaps, the only oath which should be taken entirely referring to futurity; for, if any frivolous cavils or evasions were once to be introduced, if any "mental reservation" were admitted, who can tell to what extent they would be carried by corrupt or depraved minds? If we were only to *pray* for mutual affection, instead of reciprocally vowing it, the crime of adultery would then be softened down to that of simple fornication, as the commission of it would not be accompanied with that gross *perjury* which now renders it infamous in this country, whether in the prince or the peasant.—Upon the whole, it will appear that the author, in praising the marriage vows of Russia, has only shewn his readers how much inferior the morality of that country is to the morality of England. This, indeed, is an important fact; and travellers should beware, lest in recommending or adopting the "easy virtue" of other countries, they do not injure the superior Christian virtue of their own.

The funeral service of the Russian church is highly beautiful and affecting; but it is too poetical and romantic, too much allied to passion, and too little to reason, to be received as the true spirit and manner of Christian discipline. It is not true that a passport to heaven is put into the coffin with the dead body in Russia, as the Papists do; but a paper is often placed in the hands of the deceased, containing a prayer, and confession of their offences. They have no idea of purgatory, and yet have affectionate services for the dead. The service of particular days always begins on the evening before, according to the Jewish custom. No musical instruments are admitted into the Greek church; the early Christians, very characteristically, prohibited them totally as Jewish, and the Greeks wisely continued the prohibition. The introduction of *artificial* music into the Romish church is generally ascribed to Marinus Sanutus, about 1290. The principle on which monastic institutions are conducted in Russia deserves approbation; they are certainly calculated to do more good and less evil than similar establishments in other countries.

" The principal of a monastery is called either the Archimandrite, or the Hegumen; the one is equivalent to Abbot or Father, the other to Prior. The nunneries are upon the same establishment; the principal being called Hegumena, and the other ordinances are on a similar foundation. The only essential difference is, that men may profess themselves monks at thirty years of age; women may not become nuns till they are fifty. You will agree with me in approving the latter rule. If a woman be not married before she have arrived at those very mature years, she may well plead that nature has taken the vows for her; and so without wrong or robbery to the future generation may take on her the veil that is to exclude her from this for ever. A convent is then a peaceful asylum. Childless, unmated, cheerless is the existence of most aged females who are in that situation. Few but mercenaries attend the old age of her who is what the world calls an *old maid*: and cold is that service which is only purchased. In my mind the refuge of a monastery for these 'unappropriated sweets' of creation, is a most desirable establishment; and therefore I applaud that of Russia with my whole heart. But to shut up within the eternal bonds of vows and impassable walls, the young, the fair, and the tender, is a sacrilege against the first laws of Heaven. It takes from man the mate that was made for him; it deprives the world of many thousand human beings, who might have sprung from bosoms now condemned to the barren pillow of a monastic cell.

" These devotees are distinguished into three degrees; the probationers, (or novices) the proficients, and the perfect. The dress of a probationer is a black cassoc called rhæsa; and a hood, also black, called kamelauch, from being made of camel's hair. Proficients wear an upper cloak called the mandyas, or lesser habit, to distinguish it from the great habit, or *angelic image*, as it is called. Monastics of this third and *perfect* degree always wear the hood or veil down; and never, after they have assumed it, suffer their faces to be seen. The same usages hold both with the men and women in the Russian monasteries.

" There is no law belonging to the Russian convents that does not demonstrate the rationality which dictated their establishment. Their ordinances are: —1. No person to be received as a monk who is under the age of thirty. 2. No military person to be admitted as a monk. 3. No slave to be admitted as a monk without being emancipated by his master, or bearing an express order from the sovereign or synod. He must be able to read and write. 4. No married man who has a wife living, to be admitted as a monk, especially if in parting he gave her a licence to marry again. If a husband and wife are both desirous to embrace the monastic profession, their cases must be duly considered before permission be granted them; namely, whether they are of the lawful age, whether they have children or not, and if they have, in what situation they leave them. 5. No one having any civil employment, or who runs away for debt, or to escape punishment for any offence, to be admitted as a monk. 6. No one charged with a particular commission, unless he has dismissory letters, to be

admitted as a monk. 7. No person to be admitted as a monk for money, unless he promises never to boast of it, and makes a formal renunciation of any claim to privileges beyond his brethren. 8. Nor shall any person, against whom there is no objection, be immediately admitted to the tonsure upon his entrance into the convent; but remain three years under the inspection of an approved monk; during which time the superior shall enjoin him various services to prove his obedience. After this novitiate of three years, it is necessary to have the permission of the bishop of the diocese before he takes the habit; which permission the bishop is not to grant without the superior and monks of the convent present a certificate of the novice's efficiency. Should the novice, after the term of three years change his mind, he shall be at liberty to depart from the monastery, and no one has a right to reproach him on that account: but should he afterwards desire to return, he must serve his novitiate over again. 9. Novices, during their novitiate, and especially near the time of their reception, shall diligently read the monastic vows, in order to examine whether they have resolution to undertake them. 10. All monks are to confess and receive the communion four times in the year. 11. They are to avoid idleness; employing themselves in reading, painting, &c. 12. They are not allowed servants, at least none but the superior, and the aged and infirm. 13. An hospital and proper persons to attend the sick and aged, to be provided in every convent. 14. Monks are not to invite guests without permission of the superior. 15. No monk may pay visits without permission; and then he must be accompanied by another monk. They must not visit in secular houses, but upon solid and lawful reasons. 16. They are to eat and drink in common in the refectory: no one is permitted to carry any thing to his own cell. 17. Neither money nor goods of other persons to be kept in a monastery; whatever is so found shall be forfeited to the monastery. 18. Neither the superior nor monks shall admit women into their cells. They are to be received in the parlour where strangers are admitted; and in every case there must be more than one monk present. 19. The monks shall strictly study the Bible. The most learned amongst them shall explain it; and such only shall be promoted to ecclesiastical dignities.

OF NUNNERIES.

1. Nuns shall never, on any pretext whatever, go out of their convent. Not even from motives of devotion, or to assist at processions or the feasts of churches. In monasteries where the church is not contiguous, secret and covered ways are to be made from the convent to the church, for the nuns to pass through. 2. No nun shall receive the tonsure before she is fifty years old. If a young woman declares an inclination to become a nun, the circumstances of her resolution shall be strictly examined; and then she may be allowed to reside in the convent, being always under the inspection of an aged and discreet nun until she has attained the prescribed age: she may then take the vows. But should she in the mean time change her mind, and be inclined to marry, she is at full liberty.

3. Nuns must not pass their time in idleness; but must always be employed in some work, as spinning, sewing, making lace, &c. For which purpose proper teachers shall be provided to each monastery.

RULES FOR THE ARCHIMANDRITES, OR SUPERIORS.

1. The heads of monasteries shall be chosen from those monks whose manners are irreproachable, and who are distinguished by their knowledge of the duties of the monastic life. Besides which, they must be intimately conversant with the Scriptures, and with the rules of their order, and labour, not only for their own salvation, but for that of their brethren. 2. They shall admonish those who desire to be admitted against the will of their relations; as husbands who forsake their wives, wives who forsake their husbands; parents, who by imprudent vows would sacrifice their children to a monastic life; reminding them such resolutions are displeasing to God, and contrary to the doctrine of Christ."

We pass over the author's description of sledges, which are most barbarous vehicles, the vanity of the Russians in their "prancing steads," and also his account of the coarse, disagreeable women of Petersburgh, who are withered at 30, as we lately inserted much more philosophical observations on Russian females by Lord Macartney. Mr. P. thinks the present dress of the common people of Russia similar to that worn in England in the reign of Richard the Second, above four centuries ago. The following observations are, perhaps, more correctly descriptive of the real state of Petersburgh, than usual with our author:

"Russia contains but two classes of people, the nobles and the slaves. If a third may be admitted, (and such a one is rapidly creating itself) it will be the merchants. Should we mingle foreigners with the natives, we have then a decided third class already, composed of merchants and other genteel settlers from various countries. Including these, with the inhabitants and military of the city, I am told that three hundred thousand is nearly the population of St. Petersburgh. If we estimate the divisions of so numerous an assemblage, what a multitudinous body must be the slaves. Probably thirty thousand may be the amount of the aliens: and if we allow seventy thousand for the court and the military, then two hundred thousand are the residue of the populace, or slaves. These latter people, who are usually slaves to the crown or the nobles, are universally good-natured, and possess a wonderful ingenuity and quickness of apprehension. At present, their shrewdness is so apparent in bargains, that if in making any, you do not compel them to give written articles of agreement, you may be sure of being cheated in every possible way. A little while ago I spoke of their Spartan mode of speech; I can also pay them the compliment of registering their Spartan modes of action, as a dextrous theft in the way of overreaching, is regarded by them as the very triumph of their genius.

"Formerly, the whole nation was most lamentably addicted to inebriety: but the exertions and example of Peter the Great soon rooted out this detestable practice from amongst the higher orders; and at the same time laid the exterminating axe to many other vices of similar enormity. However fond the ancient nobility may have been of *mantling goblet's sparkling juice*, their modern descendants are the most abstemious with regard to wine and other strong liquids, I ever met with. Drunkenness is no where to be seen but with the lower ranks; and they, like the swine in the gospel, have so potently imbibed the foul fiend, as to be carried headlong to their destruction. During the chilling blasts of winter, when the congealed blood seems to demand some generous cordial to dissolve its rigidity and warm the heart, it is then that we see the intoxicated native stagger forth from some open door, reel from side to side, and meet that fate which in the course of one season freezes thousands to death. The common career of a poor creature thus bewildered, is truly distressing. After spending perhaps his last *copeck* in a dirty, hot *kaback*, or public house, he is thrust out by the keeper as an object no longer worthy of his attention. Away the impetus carries him, till he is brought up by the opposite wall. Heedless of any injury he may have sustained by the shock, he rapidly pursues the weight of his head, by the assistance of his treacherous heels, howling discordant sounds from some incoherent Russian song; a religious fit will frequently interrupt his harmony, when crossing himself several times, and as often muttering his *gospodi pomilui*, 'Lord have mercy upon us!' he reels forward: whether these devout ejaculations may arise from a presentiment of his fate, or some faint glimpse of the danger of his situation, I cannot pretend to say: but so it is, for a few moments, at different intervals; and then he tears the air again with his loud and national ditties: staggering and stumbling till his foot slips, and that earth receives him, whence a thousand chances are, that he will never again arise. He lies just as he fell; and sings himself gradually to that sleep from which he awakes no more. Thus, like the heroes on Hohenlinden, the snow becomes his *winding-sheet*, and the bitter blast alone now fills the air, no longer agitated by the abrupt murmurs of his fading voice."

The picture of the winter market of congealed merchandize in the Russian capital is truly affecting; there the peasantry, from the most remote parts of the country, all assemble, with their sledges of provisions, which they have brought not so much for the advantages of selling them, as with the view of finding their sons or brothers who have been carried off to the army. The joyful meeting of long-separated fathers, sons, and brothers, can only be equalled by the disappointment of their hopes, when informed that their relatives are in some distant country, or perhaps numbered with the dead! The soldiers, too, after their military duties are finished, are going from

groupe to groupe of these strangers, seeking for a parent or a friend. Such a scene is well calculated to arouse the best sympathies of our nature.

The anecdotes of Prince Bagration's bravery and resolution would have afforded us more pleasure, had not this officer been employed in Finland, where he has blackened his reputation by his inhumanity.

" He is below the middle stature; of a dark complexion, deeply tinged with the climates in which he has served. His eye is small, quick, and penetrating. His nose, a very high aquiline; and his face perfectly Georgian, (he being of that country) expresses the most charming affability and sweetness. His demeanor is in unison with his countenance, being demonstrative of a modesty as winning as it is admirable in so idolized a character. He was dressed in a uniform wholly of green, covered with the insignia of many orders, stars, and a red ribbon."

Mr. K. Porter represents the Russian ladies as possessing a wonderful facility in learning languages; and " French is even so much more familiar than their own, that they speak and write it with fluency, when they can hardly spell a word in their native Russ. The neglect of the latter language is not surprising, as it is hardly ever spoken in polite circles; being totally confined to deeds of state, law, and ecclesiastical acts." He adds, what we have no hesitation in delivering our decided disbelief of, that " with the language the manners of France have not been exported." The nobles deem nothing honourable but arms, and to excel with the pencil or the pen would be to them a degradation. Could we utter a more degrading sentence on Russia than this—" the study of the arts and sciences is left to slaves!!!"—" no fame accrues from classical endowments!" The remarks on Buonaparte are in union with those we have often repeated on this successful adventurer.

" The public are cajoled by being told that all the conquests of France are the effects of dauntless bravery alone: hence its leader is deified as a kind of god. But look under the purple that invests him, and there you will see the serpent's wily train. He is bold, he has great talents, and insatiable ambition; and he was placed on a stage where he might exert all. In such a situation, when once a man forgets that he is an accountable being, when he determines to live to his desires alone, how easy is it for him to glut them to the utmost. No check menaces him but that of fortune: bowing to no God but his ambition, faith, honour, life, death, are as nothing in his hands: he throws them to the right or left as they impede his course; and makes straight forward, over the neck of groaning nature, to his goal."

The hideous appearance of the nurses in the Foundling Hospital, the neatness of those in noblemen's houses, and the brutal conduct of their husbands after they return to them, are described with much more animation than accuracy. The Russian boors, it appears, beat their wives most unmercifully; the soldiers are also caned severely; but the nobles are in fact—polished boors,—every thing that is great and good, according to our author. From the Dowager Empress he received "a diamond, which, in devotion to her virtues, I shall ever wear next my heart." The Russian huts, or houses, are thus described:

"The houses are constructed of wood, the walls being compiled of long round beams, or rather trunks of trees, bereft of their limbs and bark, laid horizontally one on the other with nicety and neatness. Not a nail is used in this erection; the building being so contrived as to be taken down at pleasure, and re-erected in a few hours on any other spot. I am told that at Mosco there is a *house-market*, where you may purchase small villages *ready made*: villas also, and houses of every size and pattern, fill up this extraordinary magazine; so, that if any one happens to be burnt out in the morning, before night he may have a room at least erected at a cheap rate, to cover him.

"Most of the villages consist of one street only, pretty wide, presenting to the eye a row of gable ends, resembling the ancient towns in Britain. In the wall, are windows of four panes of glass, with curious carved ornaments a-top; and on their shutters (which open outwards) a variety of flowers, stars, and strange devices are painted in the rudest taste, and often blended with gilding. The national admiration of painting and sculpture is every where manifested on the façades of the cottages. The latter is certainly the best executed; and in some of their wild carvings frequently may be discovered the germs of real talent. Every house has a gallery or ballustrading below, besides the roof projecting from the face of the building, to defend its inmates from the sun during summer, and the weather in the severer season. I understand that no habitations are cooler than these during the hot months, nor any warmer through the whole of the cold. A sort of double-gate separates each from its neighbour, and leads into a large court-yard filled with sheds, old kabitkas, and other carriages of the country; besides an accumulation of dirt, rotten straw, jaded horses, pigs, and other nuisances; completing a museum of nastiness scarcely to be found in any other civilized spot on the globe."

"Novgorod was the first place of consequence that lay upon the road. On entering from the St. Petersburgh side, a long, high range of brick wall presents itself; the ruined towers and battlements, some of which are very interesting, being quite of a different charactered fortification from that of any ancient fortress I had ever before beheld. The gilded minarets of the holy buildings, whose heads proudly shone in the heavens, formed a contrast, full of reflection, to this poor mutilated military *cestus*. I never saw in any place, however wretch-

ed, such forlorn effects from time and devastation as met my eyes on entering the town: so neglected, so poverty-stricken; houses falling into ruin, and whole streets, in some parts, one wide waste of desolation. Such is the present state of a city once the capital of the country; the residence of the earliest sovereigns of the empire; and a place so flourishing by grandeur and by commerce, as to give rise to the proverb: 'God and the great city of Novgorod who can withstand?' The river Volkoff divides it, running into the lake Ilmen at a short distance from the town. This vast body of water was unfrozen in the centre when we crossed, owing to the extraordinary rapidity of the flood: and I am told that under the most severe frosts it seldom freezes. A very long bridge on boats, for the conveniency of removal on account of the ice is thrown over the lake."

The account of the extortions of inn-keepers on the road, who asked 30 rubles and took two, after receiving a good beating, the drunkenness of some priests, and other little circumstances, form episodes in Mr. P.'s narrative of a monotonous journey over the snow from Petersburgh to Mosco. His account of the numerous race of dwarfs in Russia will be an admirable supplement to Dr. Chisholm's learned paper on the subject of pigmies in the island of Madagascar, lately read with much gravity to the Royal Society.

"Mosco is luxuriantly situated on an extent of country rather irregular, having in its spacious champaign a few rising grounds. Of all cities I ever beheld, it is the most curious and un-European. On viewing it from an eminence you see a vast plain, as far as the eye can reach, covered with houses, even to the very horizon; where the lofty towers of gorgeous palaces, and the glittering steeples of churches, sparkle in the sky.

"It is not a city of houses in mere rank and file of streets, but rather a collection of mansions, each embosomed amidst its own lawns, gardens, pleasure-grounds, and the dwellings of its necessary slaves. Some of the most ancient princes of the empire, have very splendid palaces in Mosco, ornamented with basso relievo, gilding, and every Asiatic decoration. Indeed this is a favourite residence with almost all the Russian nobility who have not employments at court or in the government. And from the great influx of inhabitants, you see many of their fine houses yet unfinished without, while the inside boasts every splendor which taste can present, and every hospitality in the power of kindness to offer. No Englishman can speak too sensibly of the attentions which the Moscovite nobility pay to the individuals of his nation. It is even more gracious than the most refined courtesy; possessing all its graces, it carries to your heart the more delightful conviction of an animated friendship.

"Owing to the peculiar circumstances of the inhabitants of this town, pleasure is ever the order of the day: it holds a continual carnival, where balls, private theatres, masquerades, and assemblies of

all sorts, for ever vary the scene. The grounds around the mansions of the nobility afford romantic and charming morning walks. But their favourite amusement, is what they call the *promenade*. It consists of all the carriages in the city, perhaps to the number of seven thousand, trailing after each other in regal procession, through fixed parts of the town and its environs. The insides of these vehicles are filled with all the beauty and splendor of Mosco: and in my life I never beheld so many lovely women at one time.

"The superiority of this metropolis over that of St. Petersburgh, in the general beauty of the females, is beyond comparison. Perhaps this may be accounted for, from the intermarriages of the noble families with those of countries celebrated for symmetry of features and graceful forms: namely, Circassia, Georgia, and Poland. The young ladies dress in rather the Parisian mode, but much improved by their own native taste. Their evening attire is in a more beautiful style than that of any other country: but in the morning dress, the fair of our own country have the advantage.

"Before I came into this country, I was led to believe that I should find the morals on a par with France. To me it seems totally the reverse. I never saw married people more happy, or apparently more affectionate towards each other: I never, in any country, met with young women more amiable and virtuous. Every country has its *mauvaise sujets!* And anciently, as an unlimited licence to pleasure was given here, and exampled by those high in influence, it might be supposed that the seeds of libertinism, once sown in a nation, could never be eradicated; but it grew so rank during its short season, that I believe all is exhausted, and that the last generation carried with them into the other world not only the fruits but the roots of their cultivation. In short, it appears from what I have hitherto been able to judge, that for a city whose sole object is pleasure, Mosco possesses less of what is called fashionable vice, than may be found in countries where more seeming austerity is practised."

The author never condescends to enter into details, never speaks of the population, commerce, trade, and many other things which interest the majority of readers. In one place he says, that the market of Mosco contains near 6000 shops and warehouses. Of the bells, "Imagine (he says to his friend) the bells of 1000 churches (with five at least in each) clanging all at once, without harmony or variety, for they never ring in peals! The noise is as bad as marrow-bones and cleavers."—Such harsh sounds suit a savage people, whose luxury is so extravagant in gaudy carriages, and on birth-day festivals, when, in order to imitate the sound of cannon, a number of large bladders are arranged in such a position, that a mallet can burst them all at a blow, and thus produce a loud noise. Can such theatrical tricks be performed by rational and virtuous people? Yet Mr. P. talks of the frankness, affection, gaiety, and innocence of the ladies, and of their "patriarchal" lives.

" One custom, however, I must put in my protest against: the common and public use to which the delicate and heavenly seal of friendship and love is diurnally appropriated! It is not sufficient that the fair sex salute each other, or touch your check; but no bearded boor meets his fellow, but forty smacks are heard, as though each were sucking cider through a vent-peg. Every man, young, old, lame, blind, or ever so disgusting, when he kisses the hand of any woman, let her delicacy be ever so nice, or her rank exalted, she must return the salute on his cheek. This is done at every interview, although little intimacy may exist between the parties. When a lady would only curtesy a welcome in England, she must kiss it here; a custom which, (though we are not ungrateful in its observance) I believe there is not a John Bull of us all that would not feel a little awkward in seeing either his wife, sister, or daughter, do honour with such liberal greetings to his guests. This strange wantoning with the sweetest pledge of tenderness, is here scattered yet more widely immediately after the expiration of the six weeks' fast. The ceremony of giving eggs then commences; and whoever presents one, let him be of ever so low an order, to a lady of whatever high rank, on saying the words *Christos vos Christ,* must take a kiss from the lady and exchange eggs with her."

The common average of the mortality in the Foundling Hospital of Mosco is one-fourth, 1000 infants generally being admitted. In the hospital for the sick, which is under the direction of an Englishman, about one in thirty of those that enter dies; it receives annually from 2 to 3000. Another of the extraordinary savage customs of the people, is the indiscriminate bathing of men and women; the latter, according to Mr. P. are most hideously ugly and mis-shapen, more like Hottentots than Europeans. " Women of 20 years old, with a pretty symmetrized face, possessed a bosom which a painter would have given to the haggard attendants of Hecate." This indelicacy, however, is pretended to have no effect on their morals, but with how much truth we shall afterwards see. The hideous picture of these physical deformities is somewhat naturally followed by one not less hideous in moral depravity; we mean an account of the Princess Sophia, the ambitious sister of Peter the First, who, in order to depose her brother, committed murder, incest, and innumerable other crimes, all for a throne. At the age of 46 she terminated her guilty career, after being five years a nun in the Divitchy convent, which now contains 150 females. The gates of this monastery are open, so that the nuns may go out, or receive what company they please, without restraint.—The best guardian of their innocence, indeed, appears to be their total want of any personal attraction.

" Mosco was founded (continues Mr. P.) by the son of Vladimir, on

some confiscated lands originally belonging to an imperious nobleman who had offended this prince. They consisted of morasses intersected with branches, or stream-like ditches from the rivers Moskva and the Neglia; near the conflux of which rose a hill, commanding the surrounding country, and well protected by the encircling marshes. It was richly covered with trees; and its environs of plain and forest rendered the situation doubly romantic. The young Prince saw and became enamoured with the spot, and immediately ordered a mansion to be built there; in which he afterwards passed the greatest part of his time. Few advances towards its becoming a city, took place during his life. But undoubtedly to this palace is Moscovy indebted for its capital. It was a point of attraction around which houses and streets gradually assembled until they spread themselves to a large town."

The Governor-general of Mosco presented Mr. K. P. with a rich pelisse, lined with the skins of "unborn lambs," which the Tartars, who sell them, say is a vegetable production; yet he cannot tell whether it is really the skin of lambs cut from their mother's bellies, or the product of a "plant, called the vegetable-lamb!" Furs and bear-skins, he says, are to be had of a better quality and cheaper in England than in Russia. "A man may expend a very decent fortune upon the wardrobe of his wife and daughters, before he sees them properly be-furred for the winter."

The author has extolled the virtue of the Russian ladies, defended their marriage ceremony, as preferable to the English, and praised the civilization, general benevolence, and humanity of the nobles; yet the following facts must outweigh volumes of the most eloquent declamations, and affix an indelible stigma on the character of Russians, that centuries will not remove.

"But while I am on the subject, I cannot omit mentioning a strange custom which they have amongst them; one very repugnant to nature, and to British feelings, even shocking to think on. Fathers marry their sons to some blooming girl in the village at a very early age, and then send the young men either to Mosco or St. Petersburgh to seek employment, leaving their brides a few days after their marriage to the care of their parents. At the expiration of some years, when the son returns to his cottage, he finds himself the nominal father of several children, the offspring of his own parent! who had deemed it his duty thus to supply the place of a husband to the young wife. *This is done all over Russia, and is never considered a hardship by the parties.* Indeed so far from it, the *fashion continues;* and when the son becomes a resident in his native village, if he have a numerous stock thus raised to him, he marries them off, sends them a packing; and then enjoys himself, like a Turk in his seraglio, amongst their wives.

"Whether this horrid, unnatural, and immoral custom arose from any policy in the nobles, who might issue an order to this effect, to compensate to themselves for perhaps some great mortality amongst

their young serfs in the case of long and destructive wars, I cannot tell; but I think it very likely; as no propensity in nature could ever dictate so abominable a perversion of nature. As it is the interest of the owner of slaves to increase their population, it is also to his advantage to allow of the emigration of the young men to the cities as much as possible; for, as he receives an annual pecuniary acknowledgement from all who leave his village to pursue their own plans, in proportion as they amass money, he may raise the rent they pay him for themselves; and so improve his revenue by their fortune. On these grounds, I suppose the horrid practice I have just mentioned, is permitted to pass uncensured. The nobleman finds his lands stocked with a growing generation of slaves, and he cares not by what means they were planted. This absorbing passion of self-interest, how does it possess the whole world;—how does it even alloy natures which otherwise might not be far from heaven! There exists an old law, happily now obsolete, which empowered the proprietor of a slave, not only to receive his yearly rent, but on any pretence to seize the harvest of his industry. Such is not tolerated now: on the reverse, a part of the hard-earned riches of the serf is appropriated to purchase his freedom. Many of these industrious vassals are possessed of wealth to the amount of 30,000*l.* and sometimes more."

Can any one read this account of *habitual incest*, and say that chastity is a Russian virtue? Can the prince or the boor have any respect for female virtue, where such is the universal custom? After this, who would not prefer an English milkmaid to a Russian princess, the daughter and the sister of men capable of tolerating and profiting by such odious customs, encouraged by such sordid, base motives? Those people, too, profess to be Christians, yet *incestuous adultery* is not considered a crime. Truly, while this custom prevails, it is in vain that Russia pretends to civilization; her barbarous, and even brutal, manners, infinitely worse than those of pure savages, and her ignorance, will long mark her as unworthy to be ranked among the civilized nations of Europe. We have, indeed, long before heard of this most infamous custom; but several intelligent Russians have assured us, that it was now totally abolished. Considering, however, the author's general propensity to admire and praise that degraded country, we cannot for a moment, even for the honour of human nature, doubt that his statement is not literally true. What, then, can we think of a country which possesses neither arts, sciences, nor virtue? The utmost extent of its mental acquisitions, we see, is confined to a little knowledge of the French language, and some lawless artifices to gratify luxury and avarice; the most deplorable of all states of human society.

Mr. K. P. is not a very good mineralogist, as he speaks of

"huge pieces of granite" in marshes, which are not very common places for such kind of stone. His account of the savage punishment with the *knout*, and many other interesting particulars of the more civilized country of Sweden, we must defer till our next. Meantime, we can assure the reader, that, with the exception of some ridiculous affectation, and too much indiscriminate praise, he will find some amusement and information respecting Russian manners, dresses, public buildings, and landscapes, illustrated by numerous coloured aquatinta plates, which certainly do not honor Mr. Porter's pencil.

(To be Continued.)

Europe: Lines on the present War. By Reginald Heber. M. A. 8vo. pp. 40. 2*s*. Hatchard, 1809.

At a moment when the people of Europe are making their last struggle for public justice; the effusions of the true patriot muse must tend to soothe those anxieties and perturbed feelings, which naturally prevail at such an awful crisis. Mr. Heber, has seen, felt, and described the deplorable state of the continent; his sentiments are worthy of an Englishman, his verses of a poet. The introductory lines of this poem, were written in "the park of Dresden," immediately after the glory of Prussia had passed away; they were then laid aside, till the noble and ever-memorable efforts of the Spaniards, again aroused the "patriot muse's poetic fire." The poem is still highly descriptive of the state of Germany.

"At that dread season when th' indignant North
Pour'd to vain wars her tardy numbers forth,
When Frederic bent his ear to Europe's cry,
And fann'd too late the flame of liberty;
By feverish hope oppress'd, and anxious thought,
In Dresden's grove the dewy cool I sought.
Through tangled boughs the broken moonshine play'd,
And Elbe slept soft beneath his linden shade:—
Yet slept not all;—I heard the ceaseless jar,
The rattling waggons and the wheels of war;
The sounding lash, the march's mingled hum,
And, lost and heard by fits, the languid drum;
O'er the near bridge the thundering hoofs that trod,
And the far-distant fife that thrill'd along the road.

Yes, sweet it seems across some watery dell
To catch the music of the pealing bell ;
And sweet to list, as on the beach we stray,
The shipboy's carol in the wealthy bay :—
But sweet no less, when Justice points the spear,
Of martial wrath the glorious din to hear,
To catch the war-note on the quivering gale,
And bid the blood-red paths of conquest hail.

Oh ! song of hope, too long delusive strain !
And hear we now thy flattering voice again ?
But late, alas ! I left thee cold and still,
Stunn'd by the wrath of Heaven, on Pratzen's hill ; *
Oh ! on that hill may no kind month renew
The fertile rain, the sparkling summer dew !
Accurs'd of God, may those bleak summits tell
The field of anger where the mighty fell.
There youthful Faith, and high-born Courage rest,
And, red with slaughter, Freedom's humbled crest ;
There Europe, soiled with blood her tresses gray,
And ancient Honour's shield,—all vilely thrown away."

The anticipated spirit of Germany, has again appeared, with what success, a short time must shew.

" Oh ! yet, I deem'd, that Fate, by Justice led,
Might wreath once more the veteran's silver head ;
That Europe's ancient pride would yet disdain
The cumbrous sceptre of a single reign ;
That conscious right would tenfold strength afford,
And Heaven assist the patriot's holy sword,
And look in mercy through th' auspicious sky,
To bless the saviour host of Germany.

And are they dreams, these bodings, such as shed
Their lonely comfort o'er the hermit's bed ?
And are they dreams ? or can th' Eternal Mind
Care for a sparrow, yet neglect mankind ?
Why, if the dubious battle own his power,
And the red sabre, where he bids, devour,
Why then can one the curse of worlds deride,
And millions weep a tyrant's single pride ?"—

The guardian angel of Europe is happily introduced, and his seat on " Helvetian hills" may have enabled him to watch the

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* " The hill of Pratzen was the point most obstinately contested in the great battle which has taken its name from the neighbouring town of Austerlitz ; and here the most dreadful slaughter took place, both of French and Russians. The author had, a few weeks before he wrote the above, visited every part of this celebrated field."

brave and indefatigable READING, in Spain. The poet is thus conducted to the presence of "Europe's Angel."

"But she of loftier port; whose grave control
Rules the fierce workings of the patriot's soul;
She, whose high presence, o'er the midnight oil,
With fame's bright promise cheers the student's toil;
That same was she, whose ancient lore refin'd
The sober hardihood of Sydney's mind.
Borne on her wing, no more I seem'd to rove
By Dresden's glittering spires, and linden grove:
No more the giant Elbe, all silver bright,
Spread his broad bosom to the fair moonlight,
While the still margent of his ample flood
Bore the dark image of the Saxon wood—
(Woods happy once, that heard the carols free,
Of rustic love, and cheerful industry;
Now dull and joyless lie their alleys green,
And silence marks the track where France has been.)
Far other scenes than these my fancy view'd;
Rocks rob'd in ice, a mountain solitude;
Where on Helvetian hills, in godlike state,
Alone and awful, Europe's Angel sate.
Silent and stern he sate; then, bending low,
Listen'd th' ascending plaints of human woe,
And waving as in grief his towery head,
'Not yet, not yet the day of rest,' he said;
'It may not be. Destruction's gory wing
Soars o'er the banners of the younger king,
Too rashly brave, who seeks with single sway
To stem the lava on it's destin'd way.'"

The remonstrance to Prussia is at once descriptive and pointed.

"Poor, glittering warriors, only wont to know
The bloodless pageant of a martial show;
Nurselings of peace, for fiercer fights prepare,
And dread the stepdame sway of unaccustom'd war!
They fight, they bleed!—oh! had that blood been shed
When Charles and Valour Austria's armies led;
Had these stood forth the righteous cause to shield,
When victory waver'd on Moravia's field;
Then France had mourn'd her conquests made in vain,
Her backward-beaten ranks, and countless slain;—
Then had the strength of Europe's freedom stood,
And still the Rhine had roll'd a German flood!"

"A curse is on thee, Brandenburgh! the sound
Of Poland's wailing drags thee to the ground:

And, drunk with guilt, thy harlot lips shall know
The bitter dregs of Austria's cup of woe."

Of the cause of the following too just reproach to Austria and England, let "wavering Windham and haughty Grenville tell."

"Why, when yon northern band in Eylau's wood
Retreating struck, and track'd their course with blood,
While one firm rock the floods of ruin stay'd,
Why, generous Austria, were thy wheels delay'd?
And Albion!"—Darker sorrow veil'd his brow—
"Friend of the friendless—Albion! where art thou?
Child of the Sea, whose wing-like sails are spread,
The covering cherub * of the ocean's bed!
The storm and tempest render peace to thee,
And the wild-roaring waves a stern security.
But hope not thou in Heaven's own strength to ride,
Freedom's lov'd ark, o'er broad oppression's tide:
If virtue leave thee, if thy careless eye
Glance in contempt on Europe's agony.
Alas! where now the bands who wont to pour
Their strong deliverance on th' Egyptian shore?
Wing, wing, your course, a prostrate world to save,
Triumphant squadrons of Trafalgar's wave."

Mr. Whitbread, in some of his conscientious mootings, will perhaps not be able to deny the truth and merit of this poet's disinterested tribute to the memory of "Europe's statesman."

"And thou, blest star of Europe's darkest hour,
Whose words were wisdom, and whose counsels power,
Whom Earth applauded through her peopled shores!
(Alas! whom Earth too early lost deplores!—)
Young without follies, without rashness bold,
And greatly poor amidst a nation's gold!
In every veering gale of faction true,
Untarnish'd Chatham's genuine child, adieu!
Unlike our common suns, whose gradual ray
Expands from twilight to intenser day,
Thy blaze broke forth at once in full meridian sway.
O prov'd in danger! not the fiercest flame
Of Discord's rage thy constant soul could tame;
Not when, far-striding o'er thy palsied land,
Gigantic Treason took his bolder stand;
Not when wild Zeal, by murderous Faction led,
On Wicklow's hills her grass-green banner spread;

"* 'Thou art the anointed cherub that coverest.'—Addressed to Tyre by Ezekiel, xxviii. 14."

Or those stern conquerors of the restless wave
Defied the native soil they wont to save.—
Undaunted patriot! in that dreadful hour,
When pride and genius own a stronger power;
When the dimm'd eyeball, and the struggling breath,
And pain, and terror, mark advancing death;—
Still in that breast thy country held her throne,
Thy toil, thy fear, thy prayer were her's alone,
Thy last faint effort her's, and her's thy parting groan.

"Yes, from those lips while fainting nations drew
Hope ever strong, and courage ever new;—
Yet, yet, I deem'd, by that supporting hand
Propp'd in her fall might Freedom's ruin stand;
And purg'd by fire, and stronger from the storm,
Degraded Justice rear her reverend form."

The miserable condition of the continental states, the banishment of every sentiment of public justice, the extension of luxury and immorality, and particularly the abject servility and oppression of Frenchmen, are sketched with considerable energy:—

"Now hope adieu!—adieu the generous care
To shield the weak, and tame the proud in war!
The golden chain of realms, when equal awe
Pois'd the strong balance of impartial law;
When rival states as federate sisters shone,
Alike, yet various, and though many, one.
All, all are gone, and after-time shall trace
One boundless rule, one undistinguish'd race;
Twilight of worth, where nought remains to move
The patriot's ardour, or the subject's love.

"Behold, e'en now, while every manly lore,
And every muse forsakes my yielding shore;
Faint, vapid fruits of slavery's sickly clime,
Each tinsel art succeeds and harlot rhyme!
To gild the vase, to bid the purple spread
In sightly foldings o'er the Grecian bed,
Their mimic guard where sculptur'd gryphons keep,
And Memphian idols watch o'er beauty's sleep;
To rouse the slumbering sparks of faint desire
With the base tinkling of the Teian lyre;
While youth's enervate glance and gloating age
Hang o or the mazy waltz, or pageant stage;
Each wayward wish of sickly taste to please,
The nightly revel and the noontide ease—
These, Europe, are thy toils, thy trophies these!"

"And thou, the poet's theme, the patriot's prayer!—
Where, France, thy hopes, thy gilded promise where?

When o'er Montpelier's* vines, and Jura's snows,
All goodly bright, young Freedom's planet rose?
What boots it now, (to our destruction brave,)
How strong thine arm in war? a valiant slave!
What boots it now that wide thine eagles sail,
Fann'd by the flattering breath of conquest's gale?
What, that, high-pil'd within yon ample dome,
The blood-bought treasures rest of Greece and Rome?
Scourge of the highest, bolt in vengeance hurl'd
By Heaven's dread justice on a shrinking world!
Go, vanquish'd victor, bend thy proud helm down
Before thy sullen tyrant's steely crown.
For him in Afric's sands, and Poland's snows,
Rear'd by thy toil the shadowy laurel grows;
And rank in German fields the harvest springs
Of pageant councils and obsequious kings.
Such purple slaves, of glittering fetters vain,
Link'd the wide circuit of the Latian chain;
And slaves like these shall every tyrant find,
To gild oppression, and debase mankind."

The concluding address to Spain is less happily adopted to the peculiar genius of that people. The author has embarrassed himself with numerous historical allusions, highly proper, no doubt, in themselves, but perhaps somewhat incompatible with the enthusiasm necessary to strike the elevated imaginations of Spaniards. The subject also called for more animated hope than the desponding scenes of Prussia, or the temporizing feebleness of Austria. After reverting to the noble efforts of the Asturians against the Moors, and also that of the Castilians, with the defeat of Francis I.

" When weeping France her captive king† deplor'd,
And curs'd the deathful point of Ebro's sword,"

He proceeds to survey the present spirit of the Patriot Spaniards.—

" Now, nerv'd with hope, their night of slavery past,
Each heart beats high in freedom's buxom blast;
Lo! Conquest calls, and beckoning from afar,
Uplifts his laurel wreath, and waves them on to war.

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* A lofty column to Liberty, in Montpelier, survived the libericide artifices of the Corsican, just long enough to be surmounted with a bust of the Imperial tyrant.—Rev.

† Francis I. taken prisoner at the battle of Pavia.

—Woe to th' usurper then! who dares defy
The sturdy wrath of rustic loyalty!
Woe to the hireling bands! foredoom'd to feel
How strong in labour's horny hand the steel!—
Behold e'en now, beneath yon Bœtic skies
Another Pavia bids her trophies rise;—
E'en now in base disguise and friendly night
Their robber-monarch speeds his secret flight;
And with new zeal the fiery Lusians rear,
(Rous'd by their neighbours' worth) the long-
neglected spear."

There is much vigour and honest zeal in the exclamatory address to the guardian-angel; there is no less truth and overwhelming censure in his reply:

" 'Spirit,' I cried, 'dread teacher, yet declare,
In that good fight, shall Albion's arm be there?
Can Albion, brave, and wise, and proud, refrain
To hail a kindred soul, and link her fate with Spain?
Oh, by this throbbing heart, this patriot glow,
Which, well I feel, each English breast shall know;
Say, shall my country, rous'd from deadly sleep,
Crowd with her hardy sons yon western steep?
And shall once more the star of France grow pale,
And dim its beams in Roncesvalles'* vale?
Or shall foul sloth and timid doubt conspire
To mar our zeal, and waste our manly fire?'
" 'Still as I gaz'd his lowering features spread,
High rose his form, and darkness veil'd his head;
Fast from his eyes the ruddy lighting broke,
To heaven he rear'd his arm, and thus he spoke:
" 'Woe, trebly woe to their slow zeal who bore
Delusive comfort to Iberia's shore!
Who in mid conquest, vaunting yet dismay'd,
Now gave, and now withdrew their laggard aid;
Who, when each bosom glow'd, each heart beat high,
Chill'd the pure stream of England's energy,
And lost in courtly forms and blind delay
The loiter'd hours of glory's short liv'd day.

We would earnestly recommend the above lines to the deliberate consideration of Lord Castlereagh, who appears to be

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" * Alonso, surnamed the Chaste, who defeated, according to the Spanish romances, and the graver authority of Mariana, the whole force of Charlemagne and the twelve peers of France, at Roncesvalles."

qualifying himself, at least in wavering imbecility, for a niche among the "Talents."

Here we must take our leave of this nervous and classical little poem, hoping that the enlightened and patriotic author will not forsake, in any event, his muse, or neglect the best interests of society, and happy if his concluding prediction should be soon fulfilled.

" 'No! by His viewless arm whose righteous care
Defends the orphan's tear, the poor man's prayer;
Who, Lord of nature, o'er this changeful ball
Decrees the rise of empires, and the fall;
Wondrous in all his ways, unseen unknown,
Who treads the wine press* of the world alone;
And rob'd in darkness, and surrounding fears,
Speed on their destin'd road the march of years!
No!—shall yon eagle, from the snare set free,
Stoop to thy wrist, or cower his wing for thee?
And shall it tame despair, thy strong control,
Or quench a nation's still reviving soul?---
Go, bid the force of countless bands conspire
To curb the wandering wind, or grasp the fire!
Cast thy vain fetters on the troublous sea!---
But Spain, the brave, the virtuous, shall be free.'"

Jones's History of the County of Brecknock.

(*Concluded from p.* 391. *of Vol.* 32.)

In the account of the parish of Cantreff, we find some curious instances of topographical fable, and of the mode in which mistakes have been occasionally propagated even by the best of our antiquarian writers. The passage is somewhat miscellaneous, yet it may not be the less interesting.

" The Ichnography or map of this parish is singular; it is a parallelogram of about two miles in breadth, having parts of the parishes of Llanvrynach, Llanfigan, Vainor, and Penderin on the south, and Saint David's, Llanskyddid, Vainor and Penderin on the north, is fourteen or fifteen miles from the eastern confine, to the south-south-west in length, crosses the great and lesser Taf, and nearly adjoins the parish of Ystradfellte. Within these parallel lines are the lofty summits of the Brecknock Beacons; that most southward is the lowest, and the other two nearly of a height; they are sometimes called Cader Arthur, or Arthur's chair.

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* "I have trodden the wine-press alone, and of the people there "was none with me, for I will tread them in mine anger, and tram- "ple them in my fury."---Isaiah, lxiii. 3.

" The wildest flights and vagaries of imagination have never pourtrayed so tremendous a figure as our mythological Arthur; his head soars above the clouds, and is encircled by the rainbow, he breathes in the zephyrs of spring and in the summer breeze, and roars in the tempests of winter; the back of his chair is a semicircular sweep of two or three miles in extent; his quoits (the general appellation of the covering stones of our cromlechan) are dispersed over the principality, and are many of them of the weight of twenty or thirty tons, and his seat is on the site of Llyn-cwn-llwch. Where his seven-league boots are deposited, time has, in an envious mood, concealed; probably he placed one leg over what is now called the channel of the Wye, and the other over that of the Usk, and, by the compressure produced the vallies of those names, though this must have occasioned some distortion; but I leave the giant to his repose, and crawl to the summits of his cathedra.

" Giraldus Cambrensis says, in describing the general appearance of Brecknockshire, and the neighbourhood of the town, ' Ab austro montes habens meridionales quorum principalis Cadair Arthur, i. e. Cathedra Arthuri propter gemina promontorii cacumina in cathedræ modum se præferentia, et quoniam in alto cathedra et in arduo sita est, summo et maximo Britonum Regi Arthuro vulgari nuncupatione est assignata. In excelso montis hujus vertice fontis ebullit scaturigo. Est autem fons in putei modum altus sed quadratus nullum ex se rivulum faciens, in quo tamen et trutæ quandoque (ut fertur) sunt repertæ."

" Leland tells us, ' Arture's hill is three good Welsh miles (almost five English) south west from Brecknock, and in the veiri toppe of the hille is a fair well spring. This hille of summe is counted the highest hille of Wales, and in a very cleere day, a manne may se from hit a part of Malvern hilles, and Gloucestre and Bristow, and part of Devonshire and Cornwall. Ther be divers other hilles by Arture's hille, the wich with it be commonly called Banne Brekeniauc."

" Holinshed forgets the well, but gives us another marvel instead of it, for after describing the difficulties Julius Frontinus met with, in struggling with the mountains of Breckonshire, he adds, ' whereof one in the south, and three miles from Brecknock, is of such height and operation as is uncredible, and were it not that I have witnesses to affirme what I shall speak, *I should blush* to let the report thereof passe from my pen.

" From the top of that hill, called in the Welsh Monach Denny or Cadier Arthur, Arthur's Chair, they had often times cast from them and downe the north easte rocke, their cloakes, hats, and staves, which, notwithstanding would never fall, but were by the aire and winde still returned backe and blown up; neyther, said they, will any thing descend from that cliffe, being so cast, unless it be stone, or some metalline substance, affirming the cause to be the clouds, which are seen to racke much lower than the top of that hill."

" Camden is merely a translator of Giraldus Cambrensis's words,

assuming a little more courage, and dealing in more positive assertion, for Giraldus tells us, there are trouts sometimes found in the well, *as it is said*; Camden *boldly affirms it is a fact*; 'towards the south, the southern hills, whereof the chiefest is called Kader Arthur, or Arthur's chair, from two peaks on the top of it, somewhat resembling a chair, which in regard tis a lofty seat, and a place of strength, is described in the vulgar appellation of it to Arthur, the most puissant monarch of the Britains. A fountain springs on the very top of this hill which is as deep as a draw well, and four square, affording trouts though no water runs out of it.' These are the flights of the respectable historians; succeeding travellers, topographers and tourists, have followed them, without venturing to hesitate or to doubt their credit: Sir Richard Hoare, however, who is in the habit of seeing with his own eyes, the country he describes, has in his late publication* very truly asserted that there is no such well on the top of Cader Arthur.

"The two most southern beacons appear perfect cones at a very small distance, and indeed their summits are almost acute, or at least do not consist of flat surfaces of above ten or twenty square yards in extent, the centre beacon, has a small round brackish pool of water, but it is neither "so deep as a draw well or as wide as some church doors," being only a deposit of the rain water, and sometimes perfectly dry, the point of this hill is eight hundred and fifty yards above the bed of the Usk, at Brecon, as ascertained by the late Bishop of St. Asaph and Doctor Green, and consequently about 1,000 yards above the level of the sea, including the fall from Brecon to the *aber* of the Usk. The north-east is, as Holinshed says, a terrific precipice of at least two hundred nearly perpendicular yards from the top to where the descent, though still abrupt, begins to be more gradual: it is hardly necessary to inform the reader at this time of day, that he would find no more difficulty, in casting his hat, his cloak, or his stick down this precipice, than he would in any other equally elevated or exposed situation in the kingdom upon a windy day, and I have only to intreat, that though divested of metalline substance, he will not try the experiment with his own person, or his credulity will most assuredly cost him his life. The northern aspect of both the southern peaks, is not quite so precipitous as that which I have been just describing, but they are both tremendously steep, and awfully grand, when viewed either from the summit or the foot. From the centre beacon, we command a view of the Bristol channel, from the Mumble-head, to King-road, with parts of thirteen or fourteen counties, but though the Malvern hills are among the objects in this too extensive prospect, as Holinshed observes, Bristol cannot be seen from hence.

"On the south-west side, the ascent is more gradual and strongly reminds me as I have before observed, of the appearance of the

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* "Ger. Camb's Itinerary."

wave in a great swell, as it rolls from the sea, at the moment it breaks upon the shore. From the summit of the middle peak, the line takes a concave sweep to the west, until it rises again with equal boldness and majesty to the third or western peak; in this descent, and a few yards lower down towards the south, is a small spring of water, forming one of the sources of the lesser Tâf, but the sportsman may as well expect to catch dolphins, as trout in it, until by the accession of other streams, at the distance of about a mile below, they form beds for the spawn, and produce food for the young fry.

"The western beacon shews a more flattened summit than the two others, but there is nothing like what is called table land here, for though a longer horizontal line than the former, gives it less the appearance of a cone, and trends nearly east and west; the sides, like its neighbouring brothers, immediately shelve down from the top on the south-west, and break abruptly and almost precipitously on the north-east, producing that appearance connected as it is with the centre beacon, which Giraldus calls *instar Cathedræ:* at their feet is a circular pool about one mile in circumference.—

"The convulsions which produced the astonishing rents and disruptions presented by these mountains, and from which a mineralogist would have expected much, as displaying the internal composition of the earth to such a depth below the surface, have [has] here discovered nothing curious,* the strata are mostly horizontal, and consist of lamina, of shale, or shiver, with here and there a little grit, and sand stone intermixed." p. 619.

Whoever has been in the habit of reading County histories, must have frequently remarked how much space is occupied by monumental inscription, and dull genealogies of persons in no degree eminent. Mr. Jones has not departed from the general custom, and instead of that judicious selection which can alone interest, we have numerous examples of a minute particularity that borders upon dullness. In a parish register the names of all, however obscure, ought to be recorded; but the general historian should discriminate between the greater mass who have merely "fretted their little hour upon the stage," and the illustrious few, who have exalted the human character by the performance of great and good actions. The practice here objected to, has been the cause of many unnecessary pages being added to the work, and has also generated a somewhat repulsive dryness in the style; the latter fault Mr. Jones has occasionally endeavoured to correct by attempts at humourous

* Llwyd in his Lythophylacü Britannici Ichnographia, among the Lapides Chrystalini, discovered a stone here of that class, which he calls Iris minima Breconensium.

remark, and though he now and then succeeds in exciting a smile, he too frequently falls into an unpleasing verbosity.

From all the inscriptions copied into this publication, we shall select one only, and that for the *sake of the joke;* since the words will apply (metaphorically) as well to our author's flights of humour, as to the real catastrophe of the individual commemorated. The epitaph itself was formerly in the churchyard of Brynllys, inscribed on the tombstone of a person who fell from his horse and broke his neck!

"Man's life is a vapour,
And full of woes;
He cuts a caper, and—
Down he goes."

The following most remarkable instances of longevity occur under Devynock.

"The register of this parish from May 1776, to March 1777, exhibits a table of longevity which can hardly be paralleled: the united ages of thirteen persons buried here in that period were 1082 years, the oldest, William David Thomas, of the village, was 101, and the youngest 72: to those might be added five more between 60 and 70, the aggregate of whose years were [was] 318, making 1500 years; besides an old woman, whose name as well as age was unknown, and who, therefore, might have been intitled to be included in the first list, and to have gone down in the dance of death with William David Thomas." p. 691.

"In the oldest register was an entry of the burial of a man and his wife, upon the 11th of January, 1685: from a MS. in my possession, I find that these were Philip David, son of David ap Gwilym, of Maescar, and Catherine, viz. [i. e. the daughter of] Thomas ap Gwilym Pengrych, his wife; they were both buried in the same grave; he aged 104, she aged 100.*" Ib.

In the descriptions of churches the word nave has been uniformly printed *naive*, through a strange blunder in orthography, though as Mr. Jones himself informs us, it was certainly his "wish to distinguish the body of a church from the centre of a cart wheel!" We are induced to notice the mistake lest any juvenile author seeing the term so written in so respectable a work, should be led to adopt the error without having noticed the apology. In extenuation of the "numerous typographical errors" that remain uncorrected, Mr. Jones states that "this is

"* Of this old couple the following story is related in the country. 'When the husband was informed of his wife's death, he went into the room where her corpse lay [was laid] looked at her for some few moments with great earnestness, and exclaimed in an agony, 'Oh Kate, Kate, and is it thus you serve me at last?' he then retired to his chair, in the chimney corner, and died in a few minutes afterwards."

not only the first attempt at a county history within the principality: but also the first book above the size of a pamphlet ever published within the county of Brecon, a few bibles at Trevecca *from printed copies* only excepted."

The work concludes with some brief, yet interesting particulars, concerning the Mineralogy, Natural History, and Botany of Breckonshire; and an Appendix of various papers relating to the town of Breckon, and other subjects connected with the local history of the county.

The punctuation throughout these volumes is extremely bad. Commas usurp the place of colons and semi-colons; semi-colons assume the dignity of full points, and the latter are not unfrequently degraded to the inferior station of the colon. In fact, the variety of changes that are rung upon these stops, obscures the meaning of numerous passages of the work, and in many instances gives a seeming impropriety to the arrangement which the context would not display, were its members correctly printed. As Mr. Jones acknowledges his "nearly total ignorance of a *system* of punctuation," it is to be lamented that he did not refer his proof sheets to some person whose professional habits—we mean professional in respect to the press—better qualified him for the task of proper pointing. We cannot wonder that our author should not know "how and where to *stop*:" without intending a pun, we believe it to be a common case with all lawyers.

The extended review we have given of this work, combined with our remarks *en passant*, leave us but little to say here. Mr. Jones has displayed great research and great industry, and we sincerely wish that his labours may obtain the reward due to them:—we mean honour and respect, for pecuniary returns have not been sought by him, and we doubt not but that the approbation of the wise, would be the most cheering solace which could be offered.

With the plates in the first volume, which are chiefly engraved by Basire from drawings by Sir Richard Hoare, is given a map of Breckonshire, and another of the ancient provinces of Demetia and Siluria: the latter exhibits "the courses of the Roman roads through those countries." With the exception of the Vignette, which is by Mitan, and very tastefully executed; the engravings are mostly in a hard, coarse style, and a black and heavy border is run round the whole, which greatly detracts from their appearance; neither are the points of view so well chosen as they might have been. In what are called Tretower Castle, and Crickhowel Castle from "*Surrey*, in the *beginning of the 6th Century*," there is certainly some mistake,

for the architecture is of an æra greatly posterior. We should have been gratified by seeing Mr. Jones's *proofs* of the antiquity of the surveys alluded to. The engravings to the second volume, are of a more Miscellaneous description than the former, and the most important ones, as the Vignette by Mitan, and the gateway at Crickhowel, and the waterfall at Cilhepste, by Landseer, are far better executed.

Chatfield's *Historical Review of the State of Hindoostan.*

(*Continued from page* 352, Vol. 32.)

THE variety of subjects which Mr. Chatfield's work embraces, requires more than common industry and attention. Civilization, commerce, civil polity, morals, and religion, are all investigated and fully discussed. The author adopts the opinion, founded on facts, which we have several times proved, and which is now very generally admitted, that most wars extend civilization.

"Experience has shewn that the improvement of mankind is often promoted by means which at first view appear paradoxical; and amongst these, that war and conquest, as well as the arts of peace, though by causes diametrically opposite, tend sometimes to civilization and happiness. The causes are laid in the nature of man, in the structure of his mind, his appetites and passions, which lead him to society and government, to commerce and correspondence, to common laws and compacts."

There is, however, a very important difference between the effects of the arts of war and those of peace; the former are only useful for civilizing a barbarous or superstitious, and what is very common, a corrupt or an indolent, lazy people; the latter are capable of improving the most virtuous and the most enlightened, by assisting the natural progress of the unrestrained mind to indefinite improvement. War, indeed, has its climax, its limited point of civilization, beyond which it again degenerates; commerce carries with it no bounds to melioration, no checks to invention or the prosperity of the arts and sciences.—War necessarily diminishes population, and consequently impairs the energies, and obstructs the progress of nations; commerce assists both. From the earliest ages of the world, these distinctions have been evident; yet wars have certainly been more efficient than commerce in civilizing ruder nations, and also more ruinous to civilized ones. The fate of Holland and Switzerland, since the French Revolution wars, strikingly proves the disastrous effects of war on enlightened and flourishing na-

tions. France herself is an example that warfare will also render a civilized nation barbarous, as well as contribute to civilize a barbarous one. War, it has been well observed, disperses wealth in the very instant it acquires it; but commerce, well regulated, constantly and honestly supported, carried on with economy and punctuality, is the only thing that ever did enrich extensive kingdoms. "One hundred hands employed at the loom, will bring to a nation more riches and abundance, than 10,000 bearing spears and shields." With the increase of commerce, and the accumulation of wealth, agriculture flourishes, and population and power are the necessary consequences. It is in this manner that wealth and power have gradually moved from the east to the west, and as the trade deserted the former, so did their wealth and population decline. The Institutes of Menu, according to Sir W. Jones, fully proved that commerce must have been well understood in India at a very early period, as in that work, besides other regulations for trade, "provision is made for the interest of money, and limited to particular cases, but with exceptions in favour of adventures and insurances by sea."

After proving, by numerous documents, the origin and progress of civilization and commerce from India to Persia, Egypt, and Greece, the author proceeds to trace the history of Alexander's projects, and those of his successors, the Ptolemies, who made Alexandria the mart of Indian commerce. The march of trade and manufactures is pursued in their history at Palmyra and Constantinople, till their final settlement in Europe in the ports of Italy, and by the incursions of the Mahometans. At Bagdad, the site of the ancient Seleucia, science was regularly cultivated by the caliphs in 762, and an extensive trade in rich silks, camphire, Chinese porcelain, gold gems, and perfumes, was carried on. These caliphs, however, from their bigotry, were not desirous of any trade with the west; and until their conquest of Egypt, when they rigorously excluded the Greeks from that trade, little direct commerce was effected. The rigor of this impolitic and illiberal measure, worthy of Mahomedan prejudices, impelled the people of Constantinople to seek other channels for those luxuries to which they had been long accustomed, and the Colchians and ancient Iberians again became the medium of communication with the east. In Italy, however, the civil wars had subsided, the Venetians began to build ships, and the crusades enabled the people of the western world to judge of the luxuries and arts of the east. The Venetians were followed by the Genoese, Florentines, and Pisans, who were for many years the principal merchants in Europe. ommercial companies in

this country, instituted by some Italians, were encouraged in charters, under Edward III. and more effectually under Henry VIII. and the street which is still distinguished in the British metropolis for the residence of bankers, retains the name of the Lombards, who first established commercial business there.

Mr. Chatfield's chapter on the "Progress of Commerce and Navigation in Europe," is neither susceptible of analysis nor abridgment, being composed of numerous detached facts, collected from the best ancient and modern authorities, and presenting a concise and perspicuous view of the progress of trade from the east till its establishment in the west. The ignorance of the Europeans respecting the Caspian Sea, was such, that even in 1540, it was supposed to have a communication with the Scythian ocean.

"Nor were the true shape and dimensions of this sea properly discovered, until the late reign of Peter the Great, when the English merchants, under the authority of the Czar, began to trade to Astracan and Persia, in the hope of discovering Cathay, or China, which, from the wars between the Turks and Persians, was for the present unsuccessful. It is, however, to be remarked, that in 1613, some English merchants had formed the scheme of renewing the ancient commerce with India through the Caspian, the Oxus then flowing into the Caspian, but since diverted into the lake Coral, or the Desart, by the Tartars, through jealousy of the Russians, thence to the Hydaspes and Lahore. From Astracan the goods were to have been shipped to Europe, on the Volga to the Dwina and Archangel. As it might be expected, this plan was never carried into effect.

"From this period until the 15th century, little improvement appears to have been made in geographical knowledge; when the works of the ancient writers on India, which had escaped the fury of the Turks, having been diffused through Italy, by displaying the difficulties of the ancient communication with that country, excited the commercial states to attempt an intercourse in a different direction.

"With the fall of the Greek empire, the Genoese power, excluded from Colchis, and the route by Northern India, declined in the Euxine; and the eastern commerce was almost wholly transferred to their more fortunate rivals of Venice and Pisa. The European trade, from her intimate connection with the Hanseatic Towns, was principally engrossed by Venice, whose commercial speculations were now extended and carried on, without the fears or the risk of competition.

"Of the great European states which have since contended for the empire of India, England was only slowly recovering from the effects of the bloody contests of the two houses of York and Lancaster; and so little were her true interests understood, that at this time her trade was principally in the hands of Italian merchants, and her wool—her staple commodity—was sold and manufactured in Flanders, being

exported, together with her lead and tin, in their raw state, in vessels belonging to the Hanse Towns.

" France, enfeebled by the effects of her long wars with England, was still involved in disputes with her great vassals. Holland had yet no independent existence. Spain, long oppressed with the Moorish yoke, was still gallantly fighting for her freedom; whilst the commerce and industry of Germany, and the more Northern States, were entirely confined to the free cities, or the towns included under the protection of the Hanseatic League."

The " Discoveries of the Portuguese," and the " Settlements and Conquests of the Dutch, English, French, and other Nations," are very neatly related.

" Before the Europeans," remarks the author, " doubled the Cape of ' Good Hope,* the Moors or Arabians, who were the only ' maritime people in India, sailed from Surat and Bengal to Malacca, ' where they found ships from the Molucca Islands, Japan, and ' China.' The conquest of Socotora and Ormuz, and the rapid strides the Portuguese power was making in the East, roused the anger of the Moors and Egyptians, who soon perceived that the trade of Alexandria would be annihilated, and the sources of eastern wealth be diverted into other channels. The offer of the Venetians to supply a fleet to the Egyptians, was therefore gladly accepted; and the timber, being cut in the forests of Dalmatia, was conveyed up the Nile, and across the desert to the arsenal of Suez, and there formed into ships. But the ill-managed galleons of the Moors could not cope with the Portuguese squadrons, under the able conduct of Albuquerque; and Egypt, soon afterwards submitting to the Ottoman yoke, under Selim I again became the seat of anarchy; and the commerce of the East, wrested almost wholly from the Venetians, fell into the hands of their more fortunate rivals.

" During a century, the Portuguese enjoyed, without a rival, a dominion acquired by their enterprise and valour, and confirmed by all the terrors of the Papal bulls, which had expressly stipulated, that they should preach the gospel, and earnestly endeavour to propagate the faith. No power had hitherto dared to dispute their exclusive navigation of the Eastern Seas; and the productions of India were only to be obtained through their mediation and direction. These high privileges had been greatly favoured by the unsettled state of the great powers of Europe. France, engaged in civil wars, seemed indifferent to, or incapable of, all commercial speculation; and the

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" * There is, however, every reason to believe, that the Chinese visited the Persian and African shores long before the arrival of Gama. Marco Polo describes a voyage he made in one of their junks for Madagascar. Many of the African tribes, especially the Hottentots, and many of the Inhabitants of the eastern coast of South America, bear a strong resemblance in their persons to the Chinese."

English marine,* though greatly improved and distinguished under the illustrious reign of Elizabeth, had been hitherto inadequate to any great purpose of effective enterprise."

The progress of the European "Settlements in Bengal," and the "Causes of the Decline of the Mogul Power" in that country, are now matters of general history, which Mr. C. has treated with his usual ability.

The decisive battle in 1761, between the Mahomedan and Afghan forces on the one side, and the Mahrattas and their allies on the other, in the plains of Carnawl and Panniput, between Delhi and Sirhind, occasions the following concluding remarks on the fate of the empire of Mogul.

"Had the Mahrattas prevailed in this battle, it is probable that the Mahomedan power in India would have been extinguished; but the dread of a sovereign of Hindu race being placed upon the throne of India, seems for a short time to have quieted the secret jealousies of the Mahomedan chiefs, and united their arms in a common cause.

"But the victory of Panniput proved of little benefit to the peace of the empire. The capital was still a prey to faction and rebellion—each petty chieftain renounced his allegiance at his pleasure; and inspired with the same views, Nizam-al-Moluck, the Viceroy or Soubahdar † of the Decan, and one of the most powerful Omrahs of the empire, permitted the Mahrattas, who had been lately awed by his power and reputation, to ravage the provinces over which he held a delegated authority.

"Amidst these accumulated evils, the resources of government being interrupted, and the revenues ill paid, the armies could no longer be supported; and the emperor, surrounded by factious

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"* Sir Francis Drake passed the Magellanic Streights in 1579, and arriving at the Spice Islands, he took possession of Ternate in the name of Elizabeth; but the Court of England did not, until the year 1600, take any effectual means to secure any portion of the trade or possessions of India.

"† A Soubah is a province; hence the Viceroy is termed by Europeans the Soubahdar. Most of the countries of the Southern Peninsula, conquered by the Moguls, were comprised under one vice-royalty, called from its situation the Decan, or South.

"Nizam is synonymous with Viceroy, or Soubahdar. Nawâb, or Nabob, was a title of honour always conferred on the Soubahdar, sometimes on the Omrahs, or nobles. The Soubahdar was always removable at pleasure, his office being entirely dependent. The Soubahdar had no controul over the revenues, which office was administered independently by the Dewan, (an officer accountable only to the Mogul.)"

nobles, or intimidated by powerful chieftains, was compelled to permit the Mahrattas to continue their depredations, and even to acknowledge their claim to the Choul, or fourth part of the revenues of the southern provinces, which had been ceded to them by Aurungzebe on his conquest of the Decan.

" Such respect was still, however, shewn to the descndanets of Timur, that the rebellious governors received firmans on their knees, and professed to acknowledge them as their only legal warrants of investiture; though they did not hesitate even to forge these useless relics of imperial grandeur, when it was necessary to reconcile the scruples of their retainers, or to justify their claims to an exclusive sovereignty.

" The example of the Nabob was soon communicated to his immediate dependants; nor were his commands always better observed than the firmans of the Court. The Nabob also found his interest in fomenting the discontents of the distant Rajahs and Polygars; * and each, as opportunity offered, refusing any longer to conform to the conditions stipulated by their ancestors at the time of the conquest, made their dignity hereditary, and indulged in what inroads they pleased upon their defenceless neighbours.

" Thus did the regard, the prejudices of ancient fears and habits, insensibly wear away; ' thus were public and domestic peace rent ' asunder. Villainy was practised in every form; all law and religion ' were trodden under foot; the bands of private friendship and con- ' nection, as well of society as of government, were broken, and ' every individual, as if amidst a forest of wild beasts, could rely upon ' nothing but the strength of his own arm.' ' Thus,' says Mr. Orme, anticipating as it were, the future triumphs of the British arms, ' the interests of the Indian princes, and Moorish governors, ' perpetually clashing with one another, and with the interests of the ' Mogul, will, perhaps, always prevent the empire of Hindostan from ' coercing the ambitious attempts of any powerful European nation, ' when not opposed by another of equal force, much less will any ' particular principality of India be able to withstand such an ' invader."

We do not agree with the author in thinking that the martial spirit, however considerable it might be, that was opposed to the Mahomedans, was the principal cause of their decline in India. On the contrary, it seems to be inherent in the nature and spirit of Mahomedanism to degenerate immediately after it succeeds in establishing itself in any country. The warlike spirit, on which it was founded, necessarily exhausts itself with inaction, as the moment it ceases to be opposed, that moment it commences to decline. The present state of

" * The Polygars are always understood to be the chieftains of any mountainous, or woody districts."

the countries still subject to Mahomedan superstition fully demonstrates this fact. The Mogul empire, therefore, bore in its own bosom the causes of its hasty dissolution; and the decline of all Mahomedan states, like the civilization of the Goths and Vandals, has originated from similar causes.

The account of the "wars between England and France in the Decan," naturally leads to the "victories of the English," which the author has stated with great candour. Here the difference between the British acquisition of territory in India and that of the French in Europe, becomes sufficiently great. In many of Buonaparte's political declamations, prior to his usurpation of Spain, he declares that he pursued the same course on the continent of Europe which the English had done on the Indian peninsula; and to prove this, he cited the attack of Austria on Bavaria, his ally, whom he was bound to support. The situation, however, of the parties is totally dissimilar: if Buonaparte assists his ally, it is a speculation, he incurs the risk of loss, and appropriates the capture to himself; in India, the English grant subsidies, and allow the prince to retain the conquests taken from his enemy; if he is unable to repay the subsidy, and defray the contingent expences, he then *sells* a part of his territory to the East India Company. Thus all the territorial acquisitions of the English in India, as in the *Oude treaty*, have been literally *bought*, while all those of Buonaparte are assumed, without any other pretext than that of his own convenience. After having laid before his readers a review of eastern history during a period of more than three thousand years, and expunging all fiction and absurdity, Mr. Chatfield considers the nature of our dominion and our right to sovereign authority in India. His remarks, we hope, will convince many well-meaning persons, of the moral validity of British rights in Hindoostan.

"From this relation, it is presumed an accurate opinion may be formed of the distracted state of Hindoostan, occasioned chiefly by the rude government, and wretched despotism of the early Mahomedan and Patan dynasties; and though a respite to these miseries seemed to spring from the more enlightened policy of Akber, and some of his Mogul successors; yet the death of Aurungzebe threw the empire once more into confusion, and gave the right of sovereignty to the boldest competitor. In this wide struggle for dominion, the British government was at first unwillingly involved; and though the right of conquering peaceable and independent states can never be defended upon any principle of justice; yet, when we call to mind the nature of the first English settlement, that it was purely commercial, that its factories were under the grant and

patronage of the native powers, and that their principal motive for drawing the sword was to ward off aggression, or, as allies to the reigning Princes, the policy and justice of some of the subsequent measures may, perhaps, admit of a palliation. It was not to be expected, that the change of character from a Company of merchants to Sovereign Princes, could be effected without some great convulsions. The Mogul Empire, had not the British arms been employed either as agents or principals, was rapidly falling to decay. The people, from the apathy derived from an infamous government, looked with indifference to its approaching ruin; and the factious Nobles, who, without hereditary rights,* held their offices and jag-

* "Baber, in 1500, using the right of conquest, adjudged, by a fundamental law, all the lands in the empire in property to the sovereign. They do not pass among private persons from father to son, but return to the prince after the death of the last possessor. Thus the people are, properly speaking, nothing but farmers to the Emperor. The officers of the Court subsist only by the benefactions of their masters; no person is rich in his own funds; no person is great but from the bounty of the prince. A *Jaghire* is a grant of land, annexed to the charge of any office, by the imperial favour, or given upon certain conditions of service, &c. All despotic governments seem, as an essential character, to have adopted this principle. In Turkey no honours are hereditary; and all the wealth of a noble reverts at his death to the Porte. In China, universal obedience to the Emperor is supported by the operation of the same principle. It admits no hereditary nobility, at least none with exclusive privileges. As a mark of the sovereign's favour, a distinction will sometimes descend in a family; but as it confers no power, privilege, nor emolument, it soon wears out. All dignities may be considered as merely personal; and to satisfy the public mind for its loss of civil liberty, the first honours, and the highest offices, are open to the very lowest of the people. Property has no security; the man who has it is afraid to own it; and all the enjoyments it procures him are stolen.

"The Emperor of China is the sole proprietor of the *soil*; but the tenant is never turned out, as long as he continues to pay his rent, which is calculated at about one-tenth of what his farm is supposed capable of yielding; the holder is therefore always a tenant at will. The greatest part of the lands in Persia, says Tavernier, Book V. ch. xi. belong to the king, and are only farmed by private persons. The rest of the lands are measured, and every land pays so much a measure. Mr. Scott Waring, Tour to Sheeraz, p. 17, ch. xxii. and p. 309, asserts, "in Persia *land may be sold and purchased by every class of people*;" and that only an eighth of the land in Fars and Irak belongs to the king; a tenth is paid on other lands of the produce. In many parts of Arabia, and in the vicinity of Bussorah, the land is the actual property of the subject. In Oude, previous to the treaty of Lucknow, the Aumil, or Farmer of the district, was

hires at their sovereign's pleasure, were anxious, by the increase of the public confusion, to rescue themselves from fealty and tribute. Anarchy aggravated the cruelties of tyranny; the power of the emperor was derided or evaded, and the feeble descendants of the destroyer, Taimur, become the cyphers of their ambitious Omrahs, could not even defend themselves within the limits of their own capital. The whole extent of India was apportioned among needy adventurers, or aspiring princes; the right to the crown was contested with the sword; and the bowl and the assassin destroyed those, whom more open and manly violence could not subdue; the fairest plains were ravaged by a numerous and rapacious cavalry; the sacred shrines, and the most revered pagodas, no longer afforded an asylum to the wretched; the very ashes of the dead were ransacked and polluted by the hand of avarice: and the innocent and defenceless Hindu looked forward to any change as preferable to the confusion and miseries which overwhelmed his devoted country.

"France having failed in her attempt to place her creature, Chunda-Saeb, upon the nabobship of the Carnatic, and in her projects on the Decan, and viewing with a jealous eye the improving commerce of the English, endeavoured to raise against them the hatred of the native princes. When the English, who had been compelled to yield, upon the banks of the Ganges, to the superior force of the Nabob of Bengal, were invited as allies and protectors of the injured prince, Mahomed Ali, the French name and power were in the height of their prosperity. The scale of fortune no sooner turned in favour of the English, than their real character, before clouded by disgrace and misrepresentation, became more conspicuous; and wherever they appeared, they were hailed by the natives as saviours, sent by a guardian Providence, to protect them from the brutal violence of their oppressors. If the colouring of this picture seems heightened beyond the truth, we have only to refer to the testimony of the Hindûs themselves. 'These ravages of Hinduostan (from the repeated invasions of the 'Mussulmans) so disturbed the peace of the country, that the princi-'ples of its inhabitants were confounded, their learning degraded, 'and their customs entirely forgotten. Thus reduced, having no 'means of support, they were induced to practise the vices forbid-'den them; they would have become savages, or have been entirely 'rooted out, had not the glorious British nation established the 'standard of their government."

And though it appears that when it was known to the natives, that Shah Allum intended to march against the English, success and prosperity were prayed to attend his arms; yet when they perceived the disorderly state of his troops, the extortions of his officers, and the Prince's inability to protect them, their sentiments changed, the

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limited by no settled controul, but demanded a rent according to his pleasure, the soldiers assisting the Aumil, living at free quarters, on the weaker zemindars and helpless cultivators.

loyalty they had borne him was transferred to the English, and he was loaded with imprecations; and when, afterwards in 1776, their good opinion was altered, it was, as the native historian has described it, because they conceived that 'their new rulers were totally indifferent to the happiness of the people of Hindoostan, and suffered 'them to be plundered and oppressed by the Nabobs, the Omrahs, 'and their dependants.'

"What state can be conceived more terrible than that of the natives under the Mussulman government, previous to the British conquests? '*Their government*,' says Mr. Scrafton, 'borders so 'nearly upon anarchy, that you would wonder how it keeps together. 'The grand mystery of their politics is to foment dissensions.' All virtuous incentives to noble actions are here unknown; assassination takes the place of justice, and money is the only spring to attachment. From the finest provinces of the Decan, all manufactures, commerce, and even agriculture, which in former ages had flourished there in the highest perfection, were banished. The Mahrattas, under a system the most barbarous and tyrannical, filled up the measure of public calamity, and spread widely oppression, poverty, and famine. "Whole districts were frequently swept away;" and the farmer either neglected the cultivation of the soil, or sowed it without the hope of realizing a harvest.

"Can we now therefore ask, 'why the British government has been 'deemed a blessing by the Hindûs? But because the public revenues, the amount of which is fixed, have been collected by the 'rules established by their ancestors;' so that the collector cannot possibly act arbitrarily or oppressively, because justice is punctually administered to them by the laws of the Koran and the Sastra, carefully investigated and explained; because they are never disturbed in the possession of their private property, nor are maltreated with impunity by a British subject; but, above all, because no undue interference, until the unfortunate mutiny at Vellore, had been made on the subject of their religion, which is dearer to them than their lives. It is from this conduct that the British government is deemed a blessing."*

We are surprized that the author should have suffered his opinion to be influenced by Sheridan's "Comparative State-

* "The testimony of the Marquis Cornwallis on this subject will not be disputed. In his letter to the Secret Committee of the Court of Directors, he avows his *conscientious confidence*, "that no greater blessing can be conferred on the native *inhabitants of India* than the extension *of British authority, influence, and power*." The effect has been, that the native population has greatly increased in the dominions of the Company: whilst emigrations are "frequent *on* "*the bordering states, for the express purpose of enjoying the laws* "*of the Company's government*."

ment of Mr. Pitt's and Mr. Fox's India Bills. No observer of human nature could have any doubts on the subject, when comparing, as here done, the different characters of their authors, rather than the principles of the bills themselves. Mr. Pitt knew the nature of society, knew what was practical, what was visionary: Mr. Fox never learned either of these things, and always studied what pleased his imagination, what would suit such persons as himself, and not what was proper for the mass of mankind. We perfectly concur, however, in the author's inference from the general diversity of opinion on this subject, that "much yet remains for the wisdom of Parliament to correct or controul." On Lord Wellesley's administration, and the contradictory opinions which have been promulgated on this subject, after citing the arguments in defence of it, Mr. C. observes:

"Against arguments so flattering to the individual whom they protect, and so agreeable to our national vanity, the resolutions of Parliament have been brought forward, as strictly forbidding all schemes of conquest and extension of empire. The most gloomy pictures have besides been drawn of the dangers attendant upon all sudden increase of territory in a country torn to pieces by civil dissensions, and with a people so long accustomed to change, as to render them at all times eager to join the standards of any adventurers who could hold out the least prospect of success or encouragement. The incompatibility of the characters of merchants and sovereign princes; the difficulty of administering a government so distant from the parent state; the latitude of power unavoidably entrusted with the Governors; the hatred we have necessarily excited by our conquests, and frequent interference with the native powers, have been described and insisted upon, in terms the most forcible and pointed; even the very measure at which the patrons of the late territorial acquisitions most loudly exult, the advancement of our frontier towards the Indus, instead of being hailed as any proof of our additional security from invasion, has been arraigned as the dangerous innovation of ill-advised and infatuated ambition.

"It is, however true, that neither in history nor in fact is the limited policy of one age a general rule to guide the decisions of another; nor can it be denied that the current of circumstances may so materially alter, as to make deviations from former usages both just and politic. What was formerly the balance of power in Europe, has, in consequence of the aggrandizement of the French empire, become more a subject for the discussion of the historian, than of serious speculation, as to any probability of its due observance. The wonderful revolutions of kings and empires, that we daily witness, cannot be reduced to any standard of human wisdom, or political compact; and we seem thrown in such extraordinary times as, in some measure, to warrant our neglect of the rules which have heretofore

governed the mutual intercourse of civilized states. In wars of aggression on the part of our enemies, nothing could preclude us (said Mr. Pitt) from securing future tranquillity by the extension of our empire in India; and, perhaps, had Lord Clive lived to see the revolutions which have since agitated India and the western world, he would have been the first 'to qualify the rashness of his own declaration,' and to prove that 'the extending of the empire beyond its original limits 'was no longer a matter of choice, but of necessity;' and the only reasonable method that could be adopted for its security and independence.

"Thus, in whatever point of view this interesting subject is considered, it offers a wide field for the most serious reflections. If the Mahratta war, the affairs of the Carnatic, the seizure of Oude, and the consequent extension of our empire towards the Persian frontier, can be justified upon the acknowledged principles of private morality and public law, which comprehend the great question of our political rights; the wisdom and policy of Lord Wellesley's administration will be entitled to our warmest commendation, and insure to him a continuance of that gratitude, which, on the death of the tyrant of the Mysore, the nation was not slow to express."

The extravagant opinions which are entertained by some, respecting the extent of the force necessary to defend our India possessions, are irreconcileable by the author; and while Mr. D. Scott declares, that 25,000 European, and 125,000 native troops are indispensable for our defence, Major Scott asserts, that such a number is wholly unnecessary. The chapter "on the advantages resulting to the natives from the British government," is executed with taste, in the spirit of wisdom.

"We are told, that it was a common practice to bring children in open boats for sale at Calcutta; and in justification, it was pretended, that the children had been rescued from death, or sold by their own parents for a measure of rice; but where such a barbarous custom had been sanctioned by time, and the silence of the law, like the Chinese Infanticide, it was not difficult to find excuses and palliations for every species of unnatural cruelty. In one of his charges to the juries in Calcutta, Sir W. Jones asserts, that so little regard was paid to oaths, either by Mahomedans or Hindûs, that unless certain particular forms were resorted to, and strictly preserved, this solemn obligation was of little effect: and that even affidavits were publickly offered for sale in the markets for every imaginable fact. In another charge, he speaks of the open violation of the laws in respect to perjury, and recommends that the persons should be sworn under new and more terrible sanctions of their own religious places of worship; such as the sacred fire brought from some more revered altar, or pagoda. The Musulmen he altogether gives up as having nothing more solemn or sacred to adjure, than what they had so constantly

forsworn. 'The ceremony of an oath,' says Mr. Foster, 'is esteemed 'among the present race of Mahomedans a shallow, trite artifice, and 'is only adopted by those who, from a want of stronger resources, are 'driven to the necessity of adopting secondary aids.'---Vol. I. p. 197.

"The removal of such flagrant enormities called loudly for British interference; and the gratitude of the natives has been awakened by the justice and liberality of their conquerors. It is impossible, indeed, but that as all classes feel the value of peace and security, they will not be insensible to the mildness of that government, from whose influence and direction they are derived. The Indians no longer live under the yoke of Mahomedan princes, enervated by excessive indulgences, indifferent to the wants of their subjects, or having their property or very existence a prey to the licentious caprices of inferior tyrants.* To those unhappy sufferers whom tyranny† has molested, the Courts of Justice are now more freely open; their complaints are heard with patience, and redressed with equity.‡ Do their religious institutes, or legal commentaries, possess any merit, or any way concern the matter litigated, they may still enjoy them in the fullest extent, and have besides the ample privileges and jurisprudence of the most free and enlightened people on the globe? Thus the English law may serve to temper the severity of the Mahomedan and Gentoo codes; whilst the cause is heard, and the sentence pronounced by a judge, whose voice should not be controlled by the power of the government, and whose native honour and exalt-

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"*The Armenians and others were also notoriously guilty of subornation and perjury.

"†In India, as it is at present in China, the executive administration was so faulty, that the man in office generally had it in his power to govern the laws; which made the measure of good and evil depend greatly on his moral character.

"‡ Both justice and policy required that the Hindûs and Mahomedans should be governed by all that they held sacred of their own codes: these were the rules of their conduct and engagements in civil life, previous to the British establishment. It would have therefore been a grievous oppression to have superseded them by a system of which they could have no knowledge, and which they must have considered as imposed on them by a spirit of rigour and intolerance. As the natives become reconciled to the British Government, the spirit of their own codes will yield to the influence of a freer system. Great improvements were made in the judicial code by Lord Cornwallis and the Marquis Wellesley. Provision was made for the study of Gentoo and Mahomedan law, and civilians of integrity and talents were appointed to the supreme courts of appeal and final sentence, who were empowered to act independent of the executive government.

ed station place him above the suspicions of collusion, or the temptations of bribery.

"Evils, it is not denied, may still exist; let us, however, hope that they are only such as the lenient hand of time, and a better knowledge of the natives, may easily remove or remedy. If the general condition of the people immediately subject to the government be improved, or their happiness increased, they owe it, in a great measure, to their connection with this country; and whatever prejudices may still exist in the minds of the native princes against the British dominion, they may, perhaps, be softened by acts of gentleness and moderation, and even be converted into principles of respect, alliance, and friendship. Independent of the great question of the justice and policy of the late wars in India, the British empire, in the East, has hitherto contended with difficulties and dangers, which it seemed impossible to surmount; nor could the advantages of its government be perfectly estimated in a period of continued war; tranquillity and repose were necessary to the melioration of the natives, and experience alone could point out means appropriate to their manners and necessities. The nature of the country has been since more amply explored; the character of the natives, their religion and laws, have been the objects of research with men of the highest talents. Indian literature has been successfully cultivated; the arts and sciences have found generous and enlightened patrons, and the ground has been prepared for the establishment of a more liberal political arrangement upon the ruins of former incomplete and absurd systems.

"No nation upon earth has ever held so important and commanding a station as Great Britain in the East. The Moors, though now settled in India for many centuries, are still numerically inferior to the native inhabitants in the proportion of ten to one. The proportion of the English is infinitely smaller; but the superiority of discipline, the excellency of civil and political institutions, and the dread and reverence attached in the minds of the people, generally peaceable and unwarlike, to the memory of former and recent victories, may, under a wise government, serve to counteract the force of any evil consequences to be expected from such a disparity of numbers. The natives, it is said, have been taught to look up to the English as to a superior power, and to ascribe this superiority to the peculiar favour of heaven; and when those improvements shall have taken place, which are warranted by necessity, and every plea of natural justice; when the evils of former despotisms are removed and forgotten, the people will more readily accommodate themselves to European habits; suspicion will be hushed, and they will then see, in the cares and benevolent arrangements of a provident government, that the object of their sovereign is not merely ambition, avarice, or plunder, but the diffusion of public prosperity and private happiness.

The following admonitory and philosophical observations do great honour to the author's head and heart, as they evince

clear and just notions of civil polity, morality, and genuine benevolence.

"Let our attention be now directed to objects of higher moment than the petty details of commercial regulation, or the preservation of an envious monopoly; let that benevolence, which is the sublime character of our religion, and that freedom, which is the basis of our laws, be extended, as far as circumstances will admit, to the natives of the East, who are more immediately under our protection.

"If long and successful wars have consigned to our care a numerous and industrious people, a country the most rich and abundant on the habitable globe; if we have improved by the introduction of foreign wealth, and our population be increased by the accession of new arts of manufacture, and fresh sources of commerce, let us not be unmindful of such benefits; but remember, that it is both our duty and our interest to communicate a share in our advantages to a people from whom we derive so many, and whose happiness is now so intimately blended with our own national prosperity.

"It may at first be difficult to wean the Indians from habits so long established; but these difficulties are not insuperable; the gratitude of the relieved must attend on those who have lightened their suffering; and the Hindûs will perceive that the improvement of their condition, the extension of their rights, and the enjoyment of a more durable peace, have originated in the salutary exertions of British power and influence.

"The happiness of individuals and of nations consists in the proper employment of their faculties. If virtue, therefore, and a moderate enjoyment of the benefits which nature affords, are the foundations of rational happiness, and the cultivation of these is the duty of every individual, who is anxious for the welfare of his species; no one will be found to deny the necessity incumbent upon all good governments, to promote them amongst their subjects by every possible means.

"Civil government cannot long exist, nor can happiness attend upon any people, where the habits of virtue are despised, and the mind is unacquainted with that knowledge, which enables man clearly to discern why he is called into existence, what is due to others, and what to himself.

"Had the happiness of the natives only, so far as it regards order and good government, been the ostensible motive of our present inquiry, the comparison of the state of the country under its ancient and modern tyrants with its present situation, would afford sufficient proof of the advantages of the change.

"In the history of the world, conquest has sometimes benefited a nation by subjecting it to a tyrant less rigorous than the former; but the conquest of India by the British arms afforded the only instance of freedom by subjection to a foreign power.

"Rapid changes in any government cannot be effected without som

inconveniences: 'the great strokes that decide the fate of empires 'necessarily involve the ruin of individuals; even the government 'of the world is conducted by general laws, and partial evil is 'blended with public good.' These inconveniences have, however, fallen lightly upon the Hindûs, and have been rather caused by the precipitate counsels of their princes, than the cruelty or oppression of their English conquerors. India has already improved under the British dominion; and as the people become reconciled to the change of masters, their prejudices will insensibly wear away, and the happiness which is now felt in the countries nearest the capital, will be diffused through the remotest provinces. With the improvement of the arts and sciences, and the blessings of a lenient government, a more important revolution may be effected in the manners and habits of the people; and what mistaken and unenlightened zeal is now endeavouring imprudently to enforce, may, under the influence of good council, and the still more powerful hand of time, be easily superinduced. Roused from the apathy occasioned by the continued exactions and tyranny of a feeble government, the Hindûs will turn their attention to the causes which have contributed to the superiority of their conquerors. In the progress of time, and under an improved culture, they will necessarily be taught to inquire into the foundations of their own national institutions; the Brahmins themselves will perceive the necessity of some change, as their countrymen advance in knowledge; with the remembrance of former despotisms, the links of religious servitude will be broken: the reign of superstition will yield to the influence of a purer worship; the love of truth will at length prevail; and the British nation, in return for its former crimes and mismanagement, may be made the instrument in the diffusion of both civil and religious happiness over the fairest portion of the globe."

"If we bear in mind that the probable design of Providence is, consonant to his nature, so far as we are acquainted with it from his works and the history of man, namely, the happiness of his creatures, it cannot be for a moment doubted, that the extensive power which has fallen to the share of Great Britain, would not have been bestowed, unless for the best and wisest purposes; and, although this argument may be very differently applied in cases of recent occurrence; it would perhaps be more prudent to wait the result of events which have not yet ceased to operate, before we presume to decide against a rule, which has for its sanction the evidence of history and analogy."

The second part of this interesting work is devoted to the consideration of the religious sentiments of the people in Hindoostan: but we must defer the examination of this subject till our next.

A Treatise on the Anatomy, Pathology, and Surgical Treatment of Aneurism, with engravings. By Antonio Scarpa, Professor of Anatomy and Practical Surgery, in the University of Pavia; Member of the National Institute of the Italian Republic, of the Royal Academy of Berlin, of the Royal Society of London, and of the Medical Societies of Paris, Edinburgh, &c. Translated from the Italian, with Notes, by John Henry Wishart, Fellow of the Royal College of Surgeons, and Member of the Royal Medical and Chirurgical Societies of Edinburgh. Pp. 503, 8vo. Price 15s. in boards. Mundell and Co. Edinburgh; and Cradock and Joy, London, 1808.

THIS work had its origin in the following questions, relative to aneurism proposed by the Society of Medicine of Paris, as the subject of a prize essay for the year 1798. In what cases is the assistance of the Surgeon necessary, and in what circumstances are internal remedies, diet, and rest, sufficient to effect the cure of aneurism? When the assistance of the Surgeon is necessary, what are the cases in which compression may be employed with success, as a method of cure, and when ought the ligature of the aneurismatic artery to be preferred to compression? Farther, when the ligature is indicated as the only method of cure, is it proper to make two ligatures, that is, one above and the other below the aneurism; or is the upper ligature sufficient? In the last place, in what cases is it proper to open the aneurismal sac and cut it out? and in what cases is it better to leave it to the powers of nature? In short, what are the advantages and disadvantages of the different methods hitherto known, for operating on aneurism? When these questions reached the author, he found that he had a sufficient number of observations and facts to answer, as he thought, in an adequate manner, the whole, or the greater number of them: but a variety of circumstances prevented him from finishing, and presenting his memoir to the Society in due time. On reflecting afterwards, that the observations and facts upon which he rested his opinion, with regard to the true nature of aneurism in general, were only hinted at in that essay; and farther, that the operative part itself of external aneurism, required a more extensive explanation, than the narrow limits of a dissertation would allow, he changed his intention; and, instead of finishing that small treatise, undertook the present work.

For many years past, our author has been in the habit of mentioning, repeatedly, in the Clinical School, that the history of aneurism was still incomplete and defective. "One of the

principal objects which I had in view," says he, "in treating of this important subject, was that of demonstrating the insufficiency of the doctrine which is commonly taught, in the schools of surgery, with regard to the manner in which aneurism is formed, and, consequently the erroneous division adopted by writers on this subject of aneurism, into *true*, *spurious*, and *mixed*, primarily *false*, subsequently *false*, and the like. For, after a very considerable number of investigations, instituted on the bodies of those who have died of internal or external aneurisms, I have ascertained, in the most certain and unequivocal manner, that there is only one kind, or form of this disease; viz. that caused by a solution of continuity, or rupture of the proper coats of the artery, with effusion of blood into the surrounding cellular substance; which solution, of continuity, is occasioned sometimes by a wound, a steatomatous earthy degeneration, a corroding ulcer, a rupture of the proper coats of the artery,—I mean the internal and muscular, without the concurrence of a preternatural dilatation of these coats being essential to the formation of this disease; and, therefore, that every aneurism, whether it be external or internal, circumscribed or diffused, is always formed by effusion." In short, the uniform result of all his researches has been, that aneurism, in whatever part of the body it is formed, and from whatever cause it arises, is never occasioned by dilatation, but by the rupture, or ulceration, of the internal and muscular coats of the artery, and, consequently, that these coats have not the smallest share in the formation of the aneursimal sac.

Professor Scarpa has also occupied himself with investigating, what is the operative process which nature, assisted by art, and sometimes even of herself alone, employs for the cure of aneurism? According to him, she performs this curative process in two ways: in the first, by means of the adhesive inflammation, and precisely in the same manner as she cures simple wounds by the first intention; the artery is converted, for a certain space above and below the injury, into a perfectly solid ligamentous cord;—in the second way, likewise, by means of the adhesive inflammation, she changes the soft cellular substance of the incipient aneurismal sac into a capsule, with thick firm sides, adhering strongly to the surrounding parts; within this membranous capsule a small coagulated clot of blood is formed, which being applied firmly to the lips of the wound, or laceration of the artery, opposes the discharge of blood, and serves instead of a cicatrisation of the artery, the canal of which continues pervious as before the accident. Of these two kinds of cure of aneurism, however, the first only can be called truly complete and radical.

According to these principles, and following the natural order of the subject, he did not find it difficult to determine the cases and circumstances in which compression may be employed as a method of cure, and when the ligature of the aneurismatic artery ought to be preferred to compression.

With regard to the advantages and inconveniencies of the different methods hitherto known of operating for aneurism, the elucidation of this point seems, to our author, to depend, in a great measure, upon the solution of the following problem, *viz.* What is the degree of importance of the principal arterial trunk of a part, especially of a limb, for the preservation of the circulation and life of the limb itself?—Or, in other words,—What is the power of the collateral vessels for supplying the functions of the principal arterial trunk of a limb, whenever the course of the blood through that trunk is interrupted in the vicinity of, as well as at a considerable distance above, the seat of the aneurism? For the more accurate solution of this problem, he has found it necessary and useful to repeat the observations relative to the arterial system of the superior and inferior extremities, both with regard to the large trunks, the collateral branches, and their principal anastomoses.

Led naturally by the subject of which he treats, he has given minute details of the operation for aneurism in the ham—of that in the thigh—and in the groin—then of that in the bend of the arm along the humerus—and lastly, that in the axilla. He has pointed out the great advantages derived from the Hunterian or Anellian method of operating, both on account of the facility of the execution on the part of the surgeon, as well as the safety and diminution of the pain, on the part of the patient—in doing which, he has not, however, omitted to explain the particular circumstances in which the old method of operating, or that of the incision of the aneurismal sac, and the double ligature is sometimes preferable to the modern, in which one ligature only is applied to the artery above the seat of the tumour, leaving the aneurismal sac entirely untouched.

His attention has been particularly directed to the subject of secondary hemorrhage, which is deservedly so much dreaded by surgeons after the ligature of the great arteries in general, and in particular, after the operation for aneurism. He has found that, in order to avoid this formidable accident, it is necessary, in the first place, that the ligature be applied to the denuded artery, stripped of every part, and even of the pulpy cellular substance surrounding it;—in the second place, that the pressure applied to it, by means of the ligature, bring the two

opposite sides into firm contact without constricting them circularly;—and, in the third place, that the ulcerative process of the portion of artery tied, do not precede the adhesive process. For obtaining all these advantages, he has pointed out the advantage of the method which practice has taught him to be the most effectual.

In the last place, some histories of aneurism of the superior and inferior extremities are related, among which, there is the very rare case of an aneurism that had appeared on the spine of the tibia, a little below the knee. The account of the greater part of these is intended not only to increase the number of the facts, proving the utility of the Hunterian method for the radical cure of aneurism, but likewise to illustrate several points of practice which are explained in the course of the work, as well as to make known some peculiarities that have occurred to the author in the treatment of this disease.

It was the translator's intention, in imitation of the author's plan, to have given a series of plates, or outlines, to illustrate the anatomical description of the arteries;—but, on considering how much it would add to the expence of the work, it was thought expedient to omit them. Two plates, however, in a reduced size, have been inserted, as they elucidate, in a very accurate manner, the author's theory with regard to the formation of the disease in the aorta, as well as in the arteries of the extremities. The second plate likewise contains several figures to explain a particular case of aneurism in the bend of the arm, where a cure was obtained by a cicatrisation of the puncture of the lancet, without the canal of the artery having been obliterated.

Such are the contents of this important work. And we perfectly agree with the translator, that although within these few years many observations with regard to aneurism have been made, and a variety of cases published, yet it may be confidently affirmed, that there is no work in which the nature and causes of this formidable disease will be found to be so fully and accurately investigated, nor in which the aneurisms of the internal and external parts of the body have been illustrated by so great a number of original and important facts, as in this treatise.

Outlines of an Attempt to establish a knowledge of Extraneous Fossils, on Scientific Principles. In two parts, by W. Martin, F. L. S. Author of " Figures and Descriptions of Petrifactions, collected in Derbyshire," *&c. pp.* 278, 8*vo.* 8*s.* Wilson, Macclesfield, the Author; Buxton; White, and Longman and Co. London, 1809.

In the Appendix to Vol. 32 of the Antijacobin Review, we noticed a memoir of Messrs. Haüy, Lelievre and Cuvier, on a geological paper laid before the National Institute, by M. Andre, in which these naturalists declared that 30 years would be necessary to study the fossils only, before attempting to consider the formation of secondary mountains. If this assertion be correct, and we are convinced that even a longer period should be given, Mr. Martin has engaged in a most arduous, but most interesting, research. He appears, indeed, to have felt the importance of the task, and has very philosophically begun with a method of classification, to facilitate the knowledge of what have been rather vaguely called *extraneous* fossils. In many alluvial tracts of country, there are numerous fossils found, which cannot be correctly denominated *extraneous*. Perhaps, in such cases, it would not be improper to call them *residual* fossils, as remaining in their native beds, although not accompanied by their natural element, water. As an absolute term, we approve of the author's *reliquia*, or relics; but we are so accustomed to use the term fossil, that it seems necessary to have an appropriate adjective to join with it; and as *residual* (or *reliquary*) is not applicable to minerals, nor liable to express any thing not strictly true, we venture to suggest the propriety of using it in certain obvious cases. It is, indeed, the only synonymous adjective (as the substantive *reliquary* might be objected to) in our language which is nearly equivalent to the plural substantive *reliquia*, or relics. The term *relic*, in the singular number, being applied to other things, and not having any immediate reference to fossils, would perhaps occasion some unnecessary confusion. This deserves attention, particularly as the author is about to introduce what is in many respects a new science; for we have yet nothing written on the *reliquia*, or fossils, which have the form or structure of animal or vegetable bodies, that merits the name of scientific, except Mr. Parkinson's treatise. Of the importance of this curious study, let Mr. Martin speak, in addition to what we have before extracted from Haüy and Cuvier.

"The study of *extraneous* [residual] *fossils* is confessedly useful to the *Geologist*—it enables him to distinguish the relative ages of the various strata, which compose the surface of our globe; and to explain, in

some degree, the processes of nature, in the formation of the mineral world—To the *Botanist* and *Zoologist*, an investigation, which leads to the knowledge of organic forms, no longer found in a recent state, must always prove interesting—And the causes, that have operated to produce the distinctions existing between plants and animals of the present day, and those of former unknown ages, offer, to every contemplative mind, an inexhaustable source of rational enquiry.

" In an age, therefore, like ours, when Natural History in general is cultivated with so much ardour, and introductory helps to its scientific attainment are daily increasing, I esteem it somewhat strange, that an elementary treatise, on the subject of *extraneous fossils*, should hitherto be wanting—That is, a treatise containing a regular exposition of *facts* and *principles*, on which the study may be conducted, agreeably to the relation it holds with other branches of natural knowledge.—The present work is an humble attempt to supply this deficiency.

The following positions, and their reasons, are laid down by the author as permanent principles, on which the study of *reliquia* must ultimately be fixed.

" 1. *All natural bodies without life, found on or beneath the surface of the earth, and which are not susceptible of putrefaction, belong to the fossil kingdom—Such bodies are either Reliquia or Minerals.*

" In the definition of fossils usually given, they are stated to be " bodies destitute of an *organic structure*."—This definition will not apply in many instances; for, though all fossils may be said to be *unorganized*, according to the common acceptation of the term, they certainly are not all destitute of the structure which distinguishes an organized body. This being admitted, however, it follows, that some line must be drawn, between animal and vegetal matter recently buried in the earth, and that which has acquired a genuine fossil character.—Such line will depend, perhaps, on *putrefaction*, to which even organic substances, after becoming legal *denizens* of the fossil world, are evidently no longer subject."

" 2. *An organic structure* * *immediately or derivatively that of a plant or animal, is the essence of an extraneous fossil or reliquium—By this alone is it characterized, or distinguished from a mineral.*

" If these premises be not admitted, I do not see the ground

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* " By the term *structure*, is here to be understood not only the internal fabric, but also the external figure of the fossil."

" The structure of a fossil is either *organic* or *inorganic*. The *inorganic* is that which arises from a mere aggregation or juxtaposition of particles—this is called the *native* structure of a fossil, as originating in the fossil kingdom.—The *organic* is mediately or immediately that of a plant or animal—this is called the *extraneous* structure, as originating from bodies not belonging to the fossil kingdom."

on which the separation of *reliquia* from *mineral* bodies can take place. The *origin* of a fossil cannot alone furnish the distinction sought for, as this, in numerous instances, still remains disputable—and, on the other hand, there are substances which universal consent ranks with *native* fossils or *minerals*, that undoubtedly originate from animal and vegetal matter. It will perhaps, however, not only be urged, that the proposed principle is insufficient for the purpose of division; but, also, that *extraneous forms* (as the modern school of mineralogy calls the structure of petrifactions, &c.) are not to be considered as independent of their constituent substances, but must be studied as mere modifications in the external characters of a mineral. Yet it is evident, that if *extraneous forms* are to be attended to at all, it *is* the *form*, and not the *material* in which it occurs, that is the primary object of investigation; and this, in my humble opinion, lays the foundation of a study, separate or distinct in its character from that of mineralogy. Indeed, with all due deference to the authority of Werner and his disciples, I think it may be justly questioned, if the *extraneous form* ought to be numbered among the external attributes of a mineral substance—At least, it is not an *essential one*, * and of course can never, with propriety, make a part in the *specific discrimination* of *an earth, metal, &c.* It is true, according to the positions with which we set out, an *extraneous fossil exists only in form*: take away such form, or consider the fossil to be independent of such form, and it becomes identical with mineral matter—But still, to describe the organic structure, as characteristic among the external appearances of a given mineral, is nearly the same as to consider, in a plant or animal, the accidental variations of figure, received by impression† from some external body, as distinctive, and add to them the character and description of the species."

Here we must remark that these principles include some few bodies, which are ranked with minerals, such as Bovey coal, woodstone, and woodopal. Werner considers woodstone as a subspecies of hornstone or chert; Bovey coal as a species of brown coal; and woodopal as a species of opal; yet these bodies not differing in substance from all other minerals, but only in form, are justly considered *reliquia* by our author. His

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* "That only can be called an *essential* attribute, in any substance or species of matter, of which it cannot be deprived, without destroying its identity—Such is the *inorganic* structure in minerals; for if we destroy one or more modifications of this form, some other will remain, as long as the matter itself exists—But we may obliterate every vestige of the *organic* structure in a fossil, and the matter remain the same.—This is, therefore, an *accidental* or *adventitious* form in fossil matter, if we consider such matter as a mineral species."

† "Coral shells, and fungusses, are sometimes impressed with the form of the bodies to which they happen to adhere."

positions also exclude some substances which are supposed to be of vegetable or animal origin, as common coal, amber, bitumens, dendrites, landscape marbles, &c. His clasification we consider extremely judicious and unexceptionably just.

" 3. *It is the organic form alone on which the arrangement of reliquia must be founded.*

" Every system of natural bodies should assume, for its basis, but one principle; and this should be drawn from the most essential characteristics of the bodies under arrangement. Hence, *form* is pointed out as furnishing the only genuine principle, on which the classification of *reliquia* can be established."

" 4. *The primary divisions of the arrangement* (*orders, genera,* &c.) *should agree with such natural division of plants and animals, as are determinable by the form of the fossil subjects.*

" 5. *The specific differences in reliquia depend on the specific differences of form in the original bodies—One species of plant or animal can give but one real or genuine species of extraneous fossil.*

" The present positions naturally result from those before advanced —For, if the *essence* of the *reliquium* be an *organic form,* its other affections, arising from *substance, mode,* and *soil,* are accidental, and cannot be used as *specific distinctions,* which must always depend on something essential to the body, we wish to discriminate. *Form,* therefore, must furnish the *specific differences of reliquia*; and it follows, that there will be as many genuine species of *reliquia,* as there are genuine specific forms in the animal and vegetal *prototypes*; and, that the number of fossil species are not increased by a separation of parts, or other accidental circumstances to which the orginal bodies may have been subjected, during the translation of their forms into the fossil kingdom."

" 6. *Specific distinctions of reliquia being founded only on the organic form, it follows, that their geological and mineralogical affections, with their modal diversities merely characterize specimens.*"

" 7. *The specific descriptions of reliquia are to be given according to the principles of Botany and Zoology—Those of the specimens, according to the principles of Mineralogy and Geology.*

" It is particularly necessary to distinguish, by description, the *essential* form of the *reliquium* from the *accidental*---that is, the form of the original body, from that which has arisen in the fossils from the mode of mineralization, the constituent substance, and the soil of the specimen.---Hence, the use of the present principle will be sufficiently apparent."

" 8. *The nomenclature of reliquia should always manifest the extent of our knowledge with respect to the original bodies.*

" On this principle, if we know the original recent *species,* the name of the *reliquium* must distinguish it.---If only the *kind* or *genus,* still that kind must be nominally pointed out in the fossil."

These eight fundamental principles being fully established,

the author conceives that the study of *reliquia* may thence be scientifically conducted. Mr. Martin, indeed, expresses himself with all that modest diffidence, (so rare in this age of quackery,) which usually characterizes superior minds accustomed to the sublimer studies of the economy of nature in the formation of our globe. Residing in a "country of natural wonders," as foreigners designate Derbyshire, he has applied himself with laudable zeal to the study of the animal and vegetive fossils; and, after acquiring a general, and, apparently, very accurate knowledge of these bodies, he has attempted to methodize it, according to the received rules of the natural sciences, and thus enable persons less favourably situated for such researches, to become familar with this curious and interesting branch of natural history. His system is, perhaps, not less correct, nor less applicable than most others, when first issued to the world, and before they have received the final corrections and additions of their authors, and been improved by the observations of distant naturalists. At present he only considers his "Outlines of an attempt to establish a knowledge of extraneous fossils on scientific principles," as "a collection of *data* for the student to proceed on." It will appear, however, that his *data* are equally copious and well digested, and that he has condensed much multifarious, chemical, mineralogical, and geological knowledge into a narrow compass.

Mr. Martin, commences with a preliminary section, in which he defines the usual distinction between animal, vegetable, and mineral bodies; next *reliquia*, their distinctive characters, geographic situation, principles of arrangement, nomenclature, and delineations. After dividing the *reliquia* into *conservata* and *petrificata*, he defines their nature, phenomena, origin, and introduction into the mineral kingdom. These heads are illustrated by very copious notes, in which the author cites the opinions of the principal writers, on reliquary fossils, and enumerates the places where the most singular specimens have been discovered; and also takes a cursory view of the different speculations, called systems of geology, particularly that of Werner. The third section on "distinctive characters," considers their mode, form, prototype, substance, and soil. The *modes* again are defined as related to privation, conversion, impregnation, redintegration, intromission and transmutation. *Forms* or structure as being essential, external, internal, mineral, modal, or conditional. *Prototypes*, animals, as mammalia; birds, am-

phibia, fishes, insects, worms; and vegetables, as fungi, flags, mosses, ferns, grasses, palms, and plants. *Substances*, as earthy, inflammable, metallic, and saline. *Soils*, as primary, ancient, modern, stratified, calcareous, argillaceous, silicious, carboniferous, and ferriferous. The 4th section, treats of geographic situation; the 5th, of the principles of arrangement, and the 6th, of nomenclature, with regard to classes, order, genera, families, and species; the 7th is devoted to definitions and examples, of the delineations of reliquia.

The second part of this work is a classical system thus arranged: "Systema reliquiorum,—regnum fossilie reliquia—reliquiorum ordines—genera reliquiorum—*synopsis et characteres generum*—familiæ reliquiorum." These again are divided into nine subgenera, as, 1. Mammodolithus, *reliquium* Mammalis.

2. Ornitholithus. ——— Avis.
3. Amphibiolithus. ——— Amphibii.
4. Ichthyolithus. ——— Piscis.
5. Enthomolithus. ——— Insecti.
6. Helmintholithus. ——— Vermis corporis,
7. Conchyliolithus. ——— ——— testæ.
8. Erismatolithus. ——— ——— fulcimenti.
9. Phytolithus. ——— Plantæ.

Our limits prevent us from examining this system more minutely; but we can safely say, that we have found no reliquia in any country of Europe, for which we could not find a place in this systematical arrangement. Mr. M. divides the phenomena of extraneous fossils, into *general* and *particular*. The details of the various appearances of animal, and vegetive matter in minerals, leads to an inquiry into its *origin*, and the *time* and *mode* of its introduction into the fossil kingdom. On this enquiry depend the principal facts in geology; and the author has given a very copious, and, generally, accurate statement of the situation, nature, and quality of the reliquary fossils, or petrifactions, which have hitherto been discovered. Here he manifests equal industry and perspicuity. In the modes, forms, and prototypes of petrifactions, much care has been taken to elucidate every thing by copious notes and extracts, which will be very convenient to the young student of reliquary fossils. Much, however, of this part is so intimately allied with conchology, that persons a little acquainted with shells in general, will find it very easily acquired.

The most defective part of this work, is in what relates to the substances in which petrifactions are found. Here

the author's knowledge is limited to his own observations, and these again nearly to his own country. Thus, for instance, he only mentions having seen one calcareous sandstone, consisting of shells, notwithstanding the immense quantity of French *gres*, which is almost entirely composed of this material, and in exterior appearance resembling shells. In Aragon we have found shells in compact gypsum, but not having the specimens at hand, cannot say that they are actually composed of this substance. Great abundance of fossil shells, consisting of calcareous spar, are found in strata, adjoining fuller's earth, near Lisbon, south of the Tagus. Many other instances might be enumerated; but these form no objection to the author's system, and only tend to shew the necessity of very extensive research before a more complete knowledge of these substances can be attained. The following remarks on the principles of arrangement are just:

"The arrangements hitherto proposed in systems of extraneous fossils have been drawn from two sources: the *originals*, and the *constituent substances* of these bodies. The first mode, which takes for its principle of distribution into *orders*, *genera*, &c. the *kind* of animal or plant, preserved or represented, is the one which Linnæus has adopted *—The other method, founded on the *constituent* materials, was first proposed by Cronstedt †—Of these two modes of arrangement, it appears needless to observe, that the first is to be preferred—whether we consider the study, as distinct from that of Mineralogy in general, or as forming a part of that science. In either case the chief, though not the only end, proposed in the investigation of reliquia, is to acquire a knowledge of their several forms, and of their relations to plants and animals of the present day. This, we may remark, must be obtained, before the study can be of use even to the geologist, to whom, according to some authors, it is *alone* useful—For, it is evidently of little moment to the geologist to know, that certain substances have been found under an organic form, unless the *nature* and *kind* of body imparting that form be also ascertained. It is from this only, as far as extraneous fossils are connected with the subject, that he can reasonably judge of the time and mode of formation of secondary rocks and strata, and it is sufficiently apparent, that the knowledge

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"* Also Bromel, Wallerius, Waltersdorf, Cartheuser, Vogel, and most other writers who have treated systematically of extraneous fossils."

"† Afterwards adopted by Bergman. We have not noticed above the *mode* of extraneous fossils, as one of the principles adopted in their arrangements.—For though it has been used in conjunction with those we mention, it has never been taken alone, as the foundation of any system."

alluded to will be sooner acquired, from an arrangement founded on the affinity of *reliquia* with the recent subjects, than from one in which the *constituent* substance gives the leading divisions, and the nature of the organic body is only a secondary consideration.

" This principle of arrangement, according to the nature of the *original bodies*, being assumed, the following *divisions* are necessary for the systematical distribution of *reliquia*—CLASS, ORDER, GENUS, Family,* SPECIES, VARIETY, Specimen.

" The CLASS (*Classis*) is the highest or first *division* in each of the three kingdoms of natural bodies. Reliquia may be considered as forming *one class* in the mineral or fossil kingdom.

" The ORDER (*Ordo*) is a division of the class.† In the arrangement of extraneous fossils, the *orders* may be founded on the two kingdoms of organic bodies from which they receive their form—namely, *animals* and *plants*.

" The GENUS (*Genus*) is a division of the order. *Genera* are either *natural* or *artificial*." §

We are sorry that the author has incautiously adopted such an insignificant word as *vegetal*, from a bad translation of Fourcroy's Chemical Philosophy. We have before shown its impropriety. Only a very little knowledge of the English language was necessary to have suggested a much more proper term for

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" * The *primary* or leading divisions used by Linnæus, and now generally adopted in every work on Natural History, are five—Classes, Orders, Genera, Species, and Varieties.——In the arrangement of plants and animals, when the *species* are very numerous under a *genus*, or the *genera* under an *order*, it has been found convenient to separate such *species* or *genera* by *secondary* or *sub*-divisions. In our arrangement of extraneous fossils, we have denominated the subdivisions, under the genus, *families*."

" † Orders are usually arbitrary divisions. In Botany, they are confessedly artificial, at least in the Linnean system—adopted to assist the investigation of the genera, by bringing together those that agree in the number and form of certain parts; which agreement is considered as characteristic of such divisions or orders. In a system of extraneous fossils, where the genera are necessarily few, the *order* is scarcely wanted for a division; but we have used it in conformity with the Linnean principles of arrangement."

" § A natural genus, or other division, in Botany and Zoology, is usually considered to be one which comprehends only such species as are naturally allied to each other; and, consequently, agreeing in a great number of external characteristics—an artificial genus, or order, one in which the species arranged under it, evidently differ in most particulars, except those few which have been fixed on as diagnostics of the division."

our author's purpose. It is certainly absurd to say a "*vegetable* petrifaction," for *vegetable* always applies to *living* matter, and consequently is inapplicable to fossils. All matter capable of vegetation, is strictly a vegetable; but the moment it loses that tal power, it immediately becomes only *vegetive* matter. Had r. M. made this very obvious distinction, had he used the English adjective instead of the substantive, there would have been more propriety in writing *vegetive* petrifaction, than in the French *vegetal* petrifaction, which is only removing the solecism from English to French. We shall be disappointed in the author's good sense and candour, if he does not perceive this necessary and plain distinction, and when his valuable work comes to a second edition, doubt not that he will expunge this unnecessary Gallic phraseology. There are also some other words to which we could object; but we pass them over in consideration of his very just censure of the barbarous terms, Witherites, Prehnites, &c. which are likely to shut the gates of science, if suffered to increase.

From the extracts and remarks which we have already made on these "Outlines," it must be evident that Mr. Martin has rendered an important service to science, and the lovers of geological studies; and that his concise, yet copious and portable work is the most useful thing of its kind which has yet been published. A book-maker would have extended its contents over a 4to. volume, and then contrived to charge his readers four times the price for it.

A Journal of the Voyages and Travels of a Corps of Discovery, under the command of Captain Lewis and Captain Clarke, of the Army of the United States, from the mouth of the river Missouri, through the interior parts of North America to the Pacific Ocean, during the years 1804, 1805, *and* 1806. *Containing an authentic Relation of the most interesting Transactions during the Expedition; a description of the Country; and an Account of its Inhabitants, Soil, Climate, Curiosities, and Vegetable and Animal Productions.* By Patrick Gass, one of the Persons employed in the Expedition. 8vo. bds. pp. 381. 9s. Budd, 1808.

THE "English publisher" of Mr. Gass's work, which was originally printed at Pittsburgh, in America, sets out with the position, that "the following Journal, though dry in its style, cannot fail to prove interesting in the extreme to all those persons, who have either seen or read much of America, and who must naturally be desirous of knowing what is to be seen in those immense countries, which lie between the Mississippi and the Pacific Ocean, and through the whole extent of which the language of England will, in all human probability, be one

day spoken and written, in spite of all the prejudices that can be brought to operate against it."

The journey,—for it may with more propriety be termed a *journey*, than a *voyage*,—of Captain Lewis and Captain Clarke, has certainly excited a considerable portion of interest, on both sides of the Atlantic; and, were a scientific account of that journey to be given, it would, we conceive, materially tend to gratify the curiosity of the public on the subject. That the performance now before us is altogether void of interest, we shall not assert; but that it is by no means what might be wished for, or expected, we shall hereafter prove. As far as it goes, however, we presume that Mr. Gass's journal may be depended on for its fidelity. "The principal object, says the American publisher, "in sending outt he expedition, was to gain some correct account of the country; and that this might be done more effectually, and the information collected preserved with more certainty, it was enjoined upon the several persons belonging to the corps, who were considered capable, to keep journals, and every necessary information and assistance given them for that purpose: these journals were, also, from time to time, compared, corrected, and any blanks, which had been left, filled up, and unavoidable omissions supplied. By thus multiplying the journals, revising and correcting them, the chances of securing to the country a true account of the progress of the expedition, and of the discoveries which should be made, especially should the party be attacked and defeated by the savages, or meet with any other disasters in their hazardous enterprise, were also multiplied."

It was on the 14th of May, 1804, that the first part of the expedition set off from the mouth of the river Du Bois, or wood river, and, crossing the Mississippi, proceeded up the Missouri. The *corps* consisted, altogether, of forty-three men, (including Captain Lewis and Captain Clarke) part of the regular troops of the United States, and part engaged for this particular enterprise; and, on the 19th of September, 1806, after an absence of two years, four months, and ten days, they reached St. Louis on their return; having, we believe, lost only one man, by death, during the whole of their progress.

For a long time after the commencement of their journey, nothing appears but a dry detail of commonplace occurrences. Under the date of Sunday, September 2, 1804, we find the following memorandum:

"On the bank opposite our camp, is an ancient fortification, or breast-work, similar to those which have been occasionally discovered

on the western waters. The two ends run at right angles to the river, and the outside, which is 2,500 yards in length, parellel to it: there is no breast-work thrown up next to the river, the bank, as is supposed, serving as a sufficient defence on that side."

It is added, in a note, that

"The description of this breast work corresponds exactly with the accounts given of numerous ancient fortifications, discovered in the Western Country, which are known and represented to be generally of an oblong form, situate on strong and well-chosen ground, and contiguous to water. These works from the examinations which have been made, are supposed to have been erected more than 1000 years ago; or 700 before the discovery of America by Columbus. They appear to have existed about the same period, throughout all, or the greater part of that vast tract of country, bounded by the Alleghany Mountains on the east, and the Rockey Mountains on the west, and including the most favourable latitudes of North America. Perhaps some have been found east of the Alleghany Mountains."

It would, perhaps, be impossible to obtain any satisfactory information, relating to these ancient fortifications; but if we mistake not Mr. Jefferson, the late president of the United States, has published some conjectures on the subject, which it might have been worth while to consult.

Our travellers erected a fort, in the vicinity of the Mandan villages, where they remained during a part of the winter of 1804-5. In a note affixed to this part of the Journal, the following geographical information occurs:

"The course of the Missouri, and distance of places on it, appear to be very erroneously laid down upon the maps of Louisiana generally. On these, the villages of the Mandans are placed in about 43 1.2 degrees of north latitude, and 112 1.2 of west longitude, from Greenwich. This would place them about 500 miles nearer the mouth of the Columbia, on the Pacific Ocean, than the mouth of the Missouri, supposing the mouth of the Columbia, to be about 124 degrees west of London. But the nearest practicable route from the Mandan villages to the mouth of the Columbia, according to Captain Clarke's estimate, places them 325 miles nearer the mouth of the Missouri, than that of the Columbia; and, by the route actually taken by the expedition to the mouth of the Columbia, they are 900 miles nearer the mouth of the Missouri.

"By Captain Lewis's observations, these villages are in latitude 47. 21. 32. 8. and, according to Mr. Mackenzie, Mr. Thompson, astronomer to the North-west company in the year 1798, determined the northern bend of the Missouri to be in latitude 47. 32. north, and longitude 101. 25. west. Now this is probably near the longitude of the Mandan villages; for, as it appears by the above statement,

and by other observations of Captain Lewis, nearer the mouth of the Missouri, that the course up the river is, for a considerable distance, nearly due west, and afterwards nearly due north, the difference of longitude and latitude, between the mouth of the Missouri, and the point where Mr. Thompson took his observations, may be added together, in estimating the distance; and this will give about 8. 1-2 degrees of latitude, and 9 degrees of longitude, making in the whole 171. 2 degrees, which from the very meandering course of the Missouri, may be sufficient to include 1610 miles of it, the distance from the mouth to the villages. In the map of North America, including in the Atlas, accompanying Pinkerton's Geography, published in 1804, this part of the Missouri appears pretty accurately laid down: but in the map of Louisiana, in the same set, it is equally erroneous with any other."

In the fort which we have already mentioned, the travellers celebrated the Christmas of 1804.

"The morning," says Mr. Gass, "was ushered in by two discharges of a swivel, and a round of small arms by the whole corps. Captain Clarke then presented to each man a glass of brandy, and we hoisted the American flag in the garrison, and its first waving in fort Mandan was celebrated with another glass.—The men then cleared out one of the rooms, and commenced dancing. At ten o'clock, we had another glass of brandy, and at one, a gun was fired as a signal for dinner. At half past two, another gun was fired, as a notice to assemble at the dance, which was continued in a jovial manner till eight at night; and without the presence of any females, except three squaws, wives to our interpreter, who took no other part than the amusement of looking on. None of the natives came to the garrison this day; the commanding officers having requested they should not, which was strictly attended to. During the remainder of the month, we lived in peace and tranquillity in the garrison, and were daily visited by the natives."

Mr. Gass tells us,

"It may be observed generally, that chastity is not very highly esteemed by these people, and that the severe and loathsome effects of *certain French principles* are not uncommon among them. The fact is, that the women are generally considered an article of traffic, and *indulgences* are sold at a very moderate price. As a proof of this I will just mention, that for an old tobacco-box, one of our men was granted the honour of passing a night with the daughter of the head chief of the Mandan nation. An old bawd with her punks, may also be found in some of the villages on the Missouri, as well as in the large cities of polished nations."

French *prinicples* are certainly of a very *insinuating* nature; but we should not have expected them to have made much progress amongst the Indians of the Missouri.

Having reached the 47th degree of north latitude, our author favours us with the following specimen of his descriptive powers.—The first which has yet been presented:

"We have now got into a country, which presents little to our view, but scenes of barenness and desolation; and see no encouraging prospects that it will terminate. Having proceeded (by the course of this river) about two thousand three hundred miles, it may therefore not be improper to make two or three general observations respecting the country we have passed. From the mouth of the Missouri to that of the river Platte, a distance of more than six hundred miles, the land is generally of a good quality, with a sufficient quantity of timber; in many places very rich, and the country pleasant and beautiful.

"From the confluence of the river Platte, with the Missouri to the Sterile desert we lately entered, a distance of upwards of fifteen hundred miles, the soil is less rich, and, except in the bottoms, the land is of an inferior quality; but may in general, be called good second-rate land. The country is rather hilly than level, though not mountainous, rocky or stony. The hills in their unsheltered state, are much exposed to be washed by heavy rains. This kind of country and soil, which has fallen under our observation in our progress up the Missouri, extends, it is understood, to a great distance on both sides of the river. Along the Missouri, and the water which flows into it, cotton, wood, and willows, are frequent in the bottoms and islands; but the upland is almost entirely without timber, and consists of large prairies or plains, the boundaries of which the eye cannot reach. The grass is generally short on these immense natural pastures, which in the proper seasons are decorated with blossoms and flowers of various colours. The views from the hills are interesting and grand. Wide extended plains with their hills and vales, stretching away in lessening wavy ridges, until by their distance, they fade from the sight; large rivers, and streams, in their rapid course, winding in various meanders; groves of cotton-wood, and willow along the waters, intersecting the landscapes in different directions, dividing them into various forms, at length appearing like dark clouds, and sinking in the horizon; these, enlivened with the buffalo, elk, deer, and other animals, which in vast numbers feed upon the plains, or pursue their prey, are the prominent objects which compose the extensive prospects presented to the view, and strike the attention of the beholder.

"The islands in the Missouri, are of various sizes; in general not large, and during highwater mostly overflowed.

"There are Indian paths along the Missouri, and some in other parts of the country. Those along that river do not generally follow its windings, but cut of points off land, and pursue a direct course. There are also roads and paths, made by the buffalo and other animals; some of the buffalo roads are at least ten feet

wide. We did not embark this morning till eight o'clock. The day was fine, but the wind a-head. We had difficult water, and passed through the most dismal country I ever beheld; nothing but barren mountains on both sides of the river, as far as our view could extend. The bed of the river is rocky, and also the banks and hills in some places; but these are chiefly of earth. We went thirteen miles and encamped in a bottom, just large enough for the purpose, and made out to get enough of drift wood to cook with."

Under the date of August 9, 1805, two days after Captain Lewis had taken a meridian altitude, by which the latitude of the place was found to be 45° 2′ 53″, north, the Missouri is described, as "narrow, and very crooked."

"This morning," observes our author, "our commanding officers thought proper that the Missouri should lose its name at the confluence of the three branches we had left on the 30th ult. The north branch, which we went up, they called JEFFERSON; the west or middle branch, MADISON; the south branch, about two miles up, which a beautiful spring comes in, GALLATIN; and a small river above the forks they called *Philosophy*. Of the three branches we had just left, they called the north *Wisdom*, the south *Philanthropy*, and the west or middle fork, which we continued our voyage along, retained the name of JEFFERSON."

On Friday, the 15th of November, 1805, the object of discovering a passage by the way of the Missouri and Columbia rivers, to the Pacific Ocean, was achieved.

"This morning," says Mr. Gass, "the weather appeared to settle and clear off, but the river remained still rough, so we were obliged to continue here until about one o'clock, when the weather became more calm, and we loaded and set out from our disagreeable camp; went about three miles, when we came to the mouth of the river, where it empties into a handsome bay. Here we halted on a sand-beach, formed a comfortable camp, and remained in full view of the ocean, at this time more raging than *pacific*."

"Saturday 16th.—This was a clear morning, and the wind pretty high. We could see the waves, like small mountains, rolling out in the ocean, and *pretty bad* in the bay."

The following is given as a Memorandum.

"Of the computed distance in miles to the furthest point of discovery on the Pacific Ocean, from the place where the canoes were deposited near the head of the Missouri, which from its mouth is..... 3096

From the place of deposit to head spring	24
To first fork of the Sho-sho-ne river	14
To first large fork down the river	18
To forks of the road at mouth of Tour creek	14
To fishing creek, after leaving the river	23
To Flat-head, or Clarke's river at Fish-camp	41
To the mouth of Traveller's rest Creek	76

To the foot of the great range of mountains, east side	12
To the ditto. ditto. ditto. west side	130
To the Flat-head village in a plain	3
To the Koos-koos-ke river	18
To the Canoe camp, at the forks	6
To the Ki-moo-ee-nem	60
To the Great Columbia, by Lewis's river	140
To the mouth of the Sho-sho-ne, or Snake river	162
To the great falls of Columbia	6
To the Short Narrows	3
To the Long ditto	3
To the mouth of Catarack river, north side	23
To the Grand Shoot, or Rapids	42
To the Last Rapids, or Strawberry island	6
To the mouth of Quicksand river, south side	26
To Shallow Bay, at salt water	136
To Blustry Point, on north side	13
To Point Open-slope, below encampment	3
To Chin-Oak river, at bottom of Haley's Bay	12
To Cape Disappointment, on Western Ocean	13
To Capt. Clarke's tour N. W. along coast	10
Miles,	4133

We have thus given a brief analysis of the leading contents of Mr. Gass's journal, making such extracts as appeared to be necessary; and it is now our less pleasing duty to notice the total want of all scientific acquirements by the writer. From his apparent ignorance of every branch of natural history, he has not added a single fact, or discovery, to the information already possessed, relating to that interesting and useful science. We learn, however, that elks, deer, and buffaloes, are the animals which chiefly abound in these extensive regions; with some wolves and bears, and a species of mountain sheep, which Captain Clarke chose to call the *Ibex*, from its bearing a greater resemblance to that animal than to any other. It is described, by Mr. Gass, as very little like the common sheep, excepting in the head, horns, and feet. Instead of wool, it has fine soft hair. It is something larger than a deer, and is of a dun colour, excepting on the belly, and round the rump, where it is white. The horns of the male are large; those of the female, small. One of the party killed a male, which had horns two feet long, and four inches in diameter at the root.

Another great drawback from the interest which this book might otherwise excite, is the want of a map. Observations, for ascertaining the latitude and longitude, do not appear to have been taken sufficiently often; and the bearings and distances of the respective places mentioned are never given.

The "*style*" of this work—if it may be termed a *style*—is quite as "*dry*" as we were led to expect, and equally incorrect. An editor seems to have been employed, for the American edition; but, if he had not performed his duty in a most slovenly manner, he would not have suffered the gross inaccuracies, and unpardonable vulgarisms, which offend the eye in almost every sentence, to remain. He, as far as we can judge, has done very little more than append, here and there, a few notes, by way of illustration, from M'KENZIE'S *Voyage*.

Horæ Ionicæ: a Poem, descriptive of the Ionian islands, and part of the adjacent coast of Greece. By Walter Rodwell Wright, Esq. sometime his Britannic Majesty's Consul-general for the Republic of the Seven Islands. Pp. 74, 8vo. Longman and Co. 1809.

THERE is something so poetical in this title, something that awakens enthusiasm and sympathy at the recollection of a country hallowed by genius, but engulphed in voluptuousness. The *motus Ionici* of Horace, and the *Ioniacæ puellæ* of Ovid, are naturally associated with the idea of the present race in the same country. The manners, indeed, must have changed still more than their language; although many Frenchmen, and particularly Sonnini, pretend to trace something of the ancient spirit and manner in the people of modern times. It is true, they may be, and probably are, *tres susceptible des impressions de l'amour*: they may have *un port majestueux*, and the *calme de leurs visages est celui de la dignité, sans en avoir sa froideur, ni le serieux*, but little faith we fear, can be reposed in their *exactitude et la fidelité dans les devoirs*. The Turks, however, possess all these things, they are dignified, tranquil, penetrating, and *exact*, in the discharge of their obligations; they have, too, an *elevation dans les idées*; yet they are very different from the ancient Greeks, their imaginations are fertile, but extravagantly romantic, without mental energy, and their voluptuous languor has nothing of that lively and active joy, οφθαλμων πανηγυρις, εορτη οψεως---the pomp of the eye, and the feast of the sight---which were displayed at the Grecian festivals.

But, let the author describe that "septinsular territory," to which he was appointed consul, although not a very poetical profession. "A considerable number of the following lines," says Mr. Wright, "were written amidst the scenes which they profess to describe: the rest of the poem was completed at leisure moments, after his return to England, from general recollection, assisted by a few notes." He had designed a more extensive and interesting work on those islands, had not the French and Russians perfidiously sacrificed them to their own

base purposes, and seized "the materials which he had collected, with a valuable library at Zante, confiscated, and sold them as English property." Those who really use books, and make notes, will best be able to appreciate the bitterness of this calamity. This misfortune fully atones for the defects in his poem but "even under these disadvantages, he trusts that this little volume will not be unacceptable to the classical reader, as it faithfully records the train of reflections suggested to his own mind by such historical events, or poetical descriptions as more peculiarly relate to the Ionian sea." The poem of his *Ionic hours*, however, is more Ovidian than Attic; it is much more natural for a native of the bleak north to commence his melodious musings by contrasting the horrors of winter, in an arctic region, with the beauties of a southern sky, than for an Ionian, who is necessarily ignorant of such scenes. The contrast, indeed, has all the effect desired, that of awakening interest; but then the poet, most *barbarously*, as an ancient Grecian would say, addresses the Ionian isles as *beyond* the Adriatic!

"Ye isles beyond the Adriatic wave!
Whose classic shores Ionian waters lave;
Ye plains of Greece! the Muse's ancient pride,
Whose rising beauties crown the western tide;
That smile beneath November's deepest gloom;
Where April wantons in luxuriant bloom,
No longer vocal to your native lyre,
Forgive the daring strain your charms inspire;
Though all unworthy of the meed ye claim,
A meed as deathless as your ancient fame.
For well I know that not to me belong
The lofty raptures of poetic song:
My simple Muse in fancy's gilded ray,
May sport the insect of a summer day;
May sparkle like the dew-drop on the flow'r;
But never please beyond the transient hour."

We shall not pronounce quite so rigorous a sentence on the author's verses, as he himself has done, but rank them among those of our descriptive poets. Many of his notes are highly interesting, as contrasting the ancient and modern features of the country. In the hope that Corfu may be soon rescued from French oppression, we shall extract the description here given of it:

"Hail to the mountains! round whose sacred head
Their early pride the vernal hours have shed:
Hail to the dryads of each hallow'd shade!
Whose waving foliage crowns the shelter'd glade;

Where Scheria's * rocks the northern wave divide,
And old Cassopo † greets the straiten'd tide:
Hail blest Phæacia! from his dewy wing
O'er the Favonius sheds eternal spring:
No chilling blast thy early harvest knows;
Nor bend thy groves beneath December snows.
Alike the rising and declining year
Dispense the varied gifts of summer here;
Through ev'ry season blooms the tender rose;
The shelter'd vi'let here for ever blows;
Jonquils and hyacinths their mingling dies
Here blend with sweets unknown to colder skies.

" Nor does Pomona's bounteous hand disdain
To swell the triumphs of her sister's reign;
For, while the bending orange scarce can hold
Its glowing harvest of Hesperian gold,
The fruitful tree fresh-budding sweets adorn,
Whose spreading blossoms drink the dews of morn;
And wint'ry suns, with more than vernal power,
Mature the fruit and court the op'ning flower.

" Here gushing founts and springs that never fail
Pour health and plenty through the smiling vale;
Fair smiles the vale, with myrtle hedges crown'd,
And aromatic fragrance breathes around;
The rising hill wide-spreading olives shade,
Skirt the deep ravine, and embow'r the glade
With sober tints of never-fading green;
While distant mountains closed the varied scene
Beyond the cultivated landscape rise,
And sternly frown amidst the cloudless skies.

" * Scheria, the ancient name of Corfu; probably as seeming to restrain the waters of the Adriatic. This island was also denominated Δρεπανον, " the sickle," on account of its form, and is celebrated in Grecian mythology as the instrument of Jupiter's revenge against Saturn."

" † Anciently Cassiope, situated opposite to a city of the same name on the western shore of the Grecian continent, from which it is divided only by a narrow strait. It was sacred to Jupiter, and the stream which now flows from among its ruins is traditionally reported to have had its source under the altar of this temple. It is remarkable, that Cassiope at the northern, and Sybota at the southern extremity of this island, were both nearly opposite to places on the continent of Greece, distinguished respectively by the same appellations. This circumstance, combined with the very short distance between the island and the main, may seem to indicate that at some distant period they were united."

" Such is the spot where flows Crissida's * stream;
The peasant's solace, and the poet's theme:
From the cold rock her limpid fount distils;
A rocky bed receives the falling rills.
'Twas here, sequester'd midst embow'ring shades,
The bright Nausicaa sported with her maids,
What time Laertes' god-like son address'd
His tale of sorrow to her pitying breast;
And, as the suppliant chief his suit preferr'd,
She gaz'd with rapture, and with wonder heard."

Mr. Wright continues his description of the island, where " peaches ripen in the summer ray," and " various fruits in rich succession rise;" he observes the accuracy of Homer's account of the scenery in Corfu, and the situation of the gardens of Alcinous; considers the rock, still called the " ship of Ulysses," on account of its resemblance to a vessel in the mouth of the old harbour, as " another convincing proof that the Phæacia of Homer was not merely a picture of his imagination." The fall of Corcyra (Corfu) by rebellion against Corinth, is described with animation and natural colours. The feelings of the exile patriots are justly depicted.

" But, ah! can distance quench the patriot's flame?
Or wrongs efface a bleeding country's claim?
How vain the thought! Where'er those footsteps stray
That bear him from his native land away,
Indignant though the exile quit his home,
And, like Camillus, curse ungrateful Rome,
Some kindred scene will meet his tearful eyes,
Some sad remembrance in his bosom rise:
His heart still melting, as he still recedes,
Forgets its wrongs, and for his country bleeds.

" Reckless of life, whose ev'ry charm was past,
As wither'd oaks defy the stormy blast,
The vanquish'd chiefs, superior to their fate,
In Ptichia's isle † their final doom await;
While thirst of blood inflames the madd'ning crowd,
Fir'd with revenge, of guilty conquest proud.
" Oh, mercy! dearest attribute of heav'n!
Best pledge of hope, for mortal solace given!

" * Crissida seems to be a corruption of χρυσυδωρ, " golden water." Tradition still point outs this as the spot where Ulysses is said to have presented himself before Nausicaa: and Homer certainly could not have selected a situation more appropriate for such an incident."

" † This beautiful little island, now called *Scoglio di Vido*, lies in the harbour, and opposite to the city of Corfu, at the distance of

Thou great prerogative of godlike souls!
Whose gen'rous fire thy soothing spell controuls;
In noble breasts thy pure emotions live,
Alone who know to pity and forgive:
But when plebeian rage, in evil hour,
With step profane invades the throne of pow'r,
Unheard thy voice, unmark'd thy pleading tears,
Urg'd by his hate, and counsell'd by his fears,
The iron despot tracks his path with blood,
And proudly tramples on the great and good."

The noble defence of Corfu by the Christians against the Mahomedans, could not pass over without a poetical tribute.

" Nor less their fame, who from their native coast
In later times repell'd th' invading host;
And, from yon triple rampart's * iron brow,
Hurl'd proud defiance on th' assailing foe,
What time the Ottoman, with ruthless force,
Like wintry torrents in their wildest course,
On Europe pour'd the deluge of his arms,
And fill'd the christian world with dire alarms.
From Candia's tow'rs, in christian slaughter dy'd,
Whose bulwarks long the infidel defied;
Still breathing vengeance, and imbru'd with gore,
He sought, Corcyra! thy devoted shore;
Full on thy coast his squadrons urg'd their way,
And deem'd thy fertile plains an easy prey:
But deem'd in vain. From each surrounding land
The champions of the cross, a dauntless band,
With grief recalling Candia's fatal plain,
Their faith insulted, and there brethren slain,
Their sacred banners to the wind display'd
And † nations rush'd impetuous to thine aid."

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about a quarter of a mile from the shore. It was highly cultivated, and covered with vineyards and olive groves, before the year 1800, when the French destroyed the plantations, and reduced it to a barren waste."

" * Corfu is defended by two citadels and a triple chain of fortifications towards the land side. These works, which are perforated in every direction with covered galleries, and considered by some as equal to those of Malta, were, for the most part, constructed previously to the siege of this city by the Turkish force, which was commenced immediately after the termination of that of Candia, A. D. 1645, and raised about five years afterwards with considerable loss on the part of the assailants. The vigorous resistance that the Turks experienced before Corfu gave an effectual check to the progress of their arms, which had at that time spread so great an alarm throughout Christendom."

" † At the siege of Corfu, as that of Candia, the Venetian

The author then pursues his poetical voyage from Corfu, passes its southern promontory, Alefkimo, (anciently Λευχιμη, from its whiteness) and the almost desert island of Paxu, not forgetting to commemorate the existence and bravery of the little republic of Sulli.

" Mark on the eastern shore where Parga * lies,
And Sulli's† crags in distant prospect rise;
The last of ancient Greeks, unknown to fame,
Her sons preserv'd th' unconquerable flame
That erst on freedom's sacred altar glow'd;
Though scant the pittance which their rocks bestow'd,
Content they toil'd; and, dauntless, fought and bled,
To guard the spot that scarce supplied them bread.
Full many a year against the tyrant's might,
Her warlike band prolong'd th' unequal fight;
A race of vet'ran chiefs, who scorn'd to yield;
And matrons § foremost in the carnag'd field.
Inur'd to slaughter, stratagem and spoil,
The charge impetuous, and the ambush'd wile,
By day the bloody conflict they sustain,
In midnight forage scour the ravag'd plain;
Unconquer'd still had all their chiefs been true;
But treason did what arms could never do.

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armies were strongly reinforced by volunteers from every part of Christendom, and more particularly from the Italian, Austrian, and Hungarian states.

" * Parga is one of those little maritime towns on the western coast of Greece, which having been subject to the republic of Venice, on the dissolution of that government retained some peculiar privileges: one of the most valuable of these is an exemption from the jurisdiction of the Pacha of Joannina."

" † Of the origin and history of the several wars maintained by the Sulliotes against the Pacha of Joannina, previously to the year 1802, an account is given in Eaton's Survey of the Turkish Empire. The war, which terminated in the expulsion of this warlike race from their native mountains, ended in 1803; when 1500 souls, being the whole of that population which had so long resisted the forces of the Pachalic, evacuated their barren territory by capitulation. I saw many of them afterwards at Corfu, in company with a friend, who was much struck with the resemblance of their general appearance and manners to those of the savage tribes of North America."

" § Among the Sulliot warriors were many females, one of these, named Χαϑω, had eminently distinguished herself on many occasions.

" From a deep ravine on the mountain's side
One little stream * their simple wants supplied:
A mercenary slave, in evil hour,
Betray'd its barrier to the tyrant's pow'r.
Long were to tell how, faint with thirst and toil,
They pluck'd the scanty herbage of their soil, †
And press'd from each its crude and bitter store,
Till fev'rish nature could endure no more:
And long and painful were the task to say
What desp'rate valour mark'd the fatal day,
When, from their native rocks compell'd to go,
They linger'd still, regardless of the foe;
While many a warrior chief, unus'd to fear,
Subdued by anguish, wip'd the parting tear;
And clasp'd his babes, and cheer'd his drooping wife,
For whom alone he deign'd to value life;
But envied those, more obstinately brave,
Who in their country's bosom found a grave."

From this affecting scene we are led to the city of Previsa, surrounded by a small but fertile territory, and exempted, like Parga, from the jurisdiction of the Pachalic of Joannina. Forests abound in its vicinity, and the French had once an establishment at Previsa for the purpose of providing timber for their navy. In the *Moniteur* it has again been boasted, that ship-building was to commence in the Ionian Isles, to give them French liberty. Hence the poetical pilot steers his course past Acarnania, Leucate, (now Santa Maura) Theachia, or Val di Compare, (the ancient Ithaca) and Cephalonia to Zante.

" Then by Palæa's southern cape we steer,
Whose craggy steep Ionian pilots fear,
And o'er the stern the votive off'ring cast, §
To soothe the spirit of the stormy blast.

" * The greatest mark of distinction in the little republic of Sulli was the precedence given at this fountain to the women whose husbands had signalized their valour by any memorable action, when they came with the rest to take their daily supply of water; while, on the contrary, the female relatives of those who had failed in their duty were loaded with reproach and contumely."

" † The fact here related I heard from authority which I have every reason to credit."

" § Among the crags in this part of the island I remarked one having somewhat of a coarse resemblance to a human form, on the head of which were hung some withered garlands: in this place the boatmen flung overboard some fruit, onions, and other vegetables, as a

" Welcome, Zacynthus, welcome are thy shades,
Thy vine-clad hills, and deep sequester'd glades!
Soft are the gales that o'er thy bosom stray,
And mild the beams that on thy mountains play.
What though no spreading oak or lofty plane, *
Here mark the honours of the Sylvan reign!
With rapture we survey thy humbler groves.
Still bending as the changeful Zephyr moves.
By Acroteria's † steep we pass along,
Whose echoing cliffs repeat the boatman's song;
Then to our destin'd station bear away,
And moor our vessel in the shelter'd bay."

Mr. Wright presents his readers with what he, notwithstanding his poetical modesty, considers a very accurate description of the scenery and landscapes of Zante. He also makes some allusions to the present manners of the people, notices their traditional stories derived from antiquity, and states that two kinds of rustic flutes are still in use among the peasants of Zante. One is a simple joint of the large reed, which grows commonly in those islands, perforated upon the principle of a flageolet, and open at the end for receiving the breath; the other, though more artificially constructed, is a wretched instrument, in sound not unlike an ordinary bagpipe. The description of the landscape seen from the heights of Scopo introduces the following account, in a note, of the bituminous well so celebrated by ancient writers.

" Cherì is a marshy plain of small extent, situated among craggy and broken rocks, not unlike those that surround the Solfaterra; except that among the crevices are visible a few scattered traces of vegetation, and here and there a solitary Καρύδα, or locust tree. The cliffs by which it is inclosed form nearly three-fourths of a circle, and, in

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sort of superstitious offering. My attendant, who ridiculed this practice, was soon after actively employed in pouring a libation of wine to San Nicola, *per darci buon vento.*"

" * Υλήεσσα, is an epithet no longer applicable to the island of Zante, which, though covered with plantations of olives, produces no sort of timber or even a thicket, except the oleaster grove on Scopo, and a small copse of pollards and brushwood near the point of Basilico."

" † Acroteria is the name given to a range of lofty cliffs that extend from the northern extremity of the city of Zante, and are terminated by a convent and well, called Χρυσοπηγή, from which the city and shipping in the bay are supplied with ' fresh water,' the signification of the name in the modern Greek."

continuation of that figure are seen two little rocky islands, scarcely a mile from the shore, the whole appearing as if, at some very distant period, the sea had broken in upon the crater of a volcano. The air of this plain is proverbially unhealthy, and the rushes and sedges thinly scattered over the black marshy soil are, towards the root, covered with a pitchy slime. The spring, to which travellers are usually conducted, is certainly a great natural curiosity, the bitumen boiling up in large bubbles within a few inches of the surface of the water, which, though visibly tinged with a bituminous oil, which floats upon its surface, is soft, and not unpleasant to the taste. This well, however, bears no resemblance to the description given by Herodotus; but, at the distance of a quarter of a mile more remote from the shore, we found the remains of a circular wall, exactly corresponding with the dimensions which he has assigned to it. The area was nearly filled with earth, which shook beneath our feet; within its limits, however, are still discernible two or three open springs of much greater depth than that which we first examined: we also distinguished the remains of the trench, in which, according to Herodotus, the pitch was preserved for use, after being taken from the spring; and we further observed, that the same simple instrument was employed for this purpose which he so particularly describes, viz. a bunch of myrtle affixed to the end of a long pole. In calm weather the bituminous oil is discernible by the variety of colours which it reflects upon the surface of the sea, about a furlong from the shore.

The author has added a Postscript to his Poem, on the pronunciation of the Romaic, or Modern Greek, in the Ionian Isles. He confesses, however, his limited acquaintance with this yet unfinished language, although several works have been published in it at Trieste, under the patronage of the illiterate court of Petersburgh. The natives of *Attica* are represented as speaking a much more barbarous jargon than even the inhabitants of the Ionian Islands. It appears that the Greek has undergone a process very similar to that suffered by the Latin under the Goths, and that the modern Greek is a corruption of the ancient, the same as the Italian is of the Latin. Some tenses have been almost entirely disused; the quantities are totally neglected, and ο or ω receive the same sound; ε, αι, η, are pronounced as *e*; ι, υ, οι, ει, like *i*; χ is pronounced almost like the guttural Spanish *x*. An indefinite article without any inflection, has also become generally used. It was designed by the Legislative Assembly of the Seven Islands, had its existence been prolonged, that the Romaic language should, after ten years, be the only medium of promulgating the laws, public records, and process of the courts of justice. "What might have been the effect of this regulation," says Mr. Wright, "it is impossible to determine; but I am much inclined to suspect,

that the improvement of their literature would never have maintained an equal pace with the rapid progress of their political corruption." This concluding sentence almost reconciles us to their fate. It is in vain that people expect either liberty or independence without moral rectitude.

MEDICINE AND MINERALOGY.

A practical Materia Medica, in which the various articles are fully described, and divided into Classes and Orders, according to their effects. Their Virtues, Doses, and the Diseases in which they are proper to be exhibited, are fully pointed out. Interspersed with some practical remarks, and some select Formulæ. To which is added, a general Posological Table, intended principally for the use of Students and Junior Practitioners. Pp. 313, 12mo. 5s. Highly, 1809.

CONVINCED as weare that one-fifth of the deaths in London, are accelerated, if not actually occasioned by drugs, a knowledge of them must be highly important to the welfare of Society. From the deplorable increase of quacks, and quackery, it seems as if the opinion of Doctor Beddoes were likely to be realized, and that the only means of counteracting their effects, would be that of making all classes of people sensible how little can really be done by medicine, towards restoring a shattered frame and decaying constitution. Many works, indeed, have been published, although not all with this benevolent view, tending to show their inefficacy. The literary world are greatly indebted to Doctor Gregory, of Edinburgh, for his frank declarations on this subject; and medical professors should thank Mr. Murray for his two excellent volumes on the Materia Medica; his remarks have tended to destroy much confidence in many useless or pernicious drugs. The little volume before us, although not composed in the spirit of Murray, contains some very judicious observations, worthy the attention of Medical practitioners of all ranks. We are surprized, indeed, that the author should have retained the order of *Alexipharmics*, which has no existence in nature. The good sense and medical knowledge, however, which appear in almost every page, more than compensate for this antiquated error. There is much propriety in the classification of Stimulant, which are divided into 14 orders, and as those medicines are most generally used, such an arrangement of them must be very convenient for constant practice.

After treating of those substances usually considered as drugs, the editor of this useful volume of "Practical Materia Medica," very properly adds some sensible observations on aliments, and their more or less nutritious qualities. This is certainly the most valuable part of such a work; for whoever consults the principal medical professors on this subject, will find their opinions so contradictory, unphi-

losophical, and even irrational, that he must conclude them all grossly and willfully ignorant of the nature and effect of aliments. Those who know something of chemistry are generally the most rational practitioners, although they are very liable to be misled by theories, wholly inapplicable and inefficient in the living system. Doctor Lambe's speculations and chemical researches on water, furnish too ample proof of this tendency to extravagance.

We presume Doctor Nesbit, the author of several useful works on medicine, is the editor of this volume, which, from its merits and size, deserves a place on the desk of the young druggist and apothecary, as well physicians, who will find it convenient to consult on many occasions, particularly in what relates to the doses and effects of drugs in general.

Hints for the consideration of Parliament, in a letter to Doctor Jenner, on the supposed failures of Vaccination, at Ringwood; including a Report of the Royal Jennerian Society on that subject, after a careful public investigation upon the spot; also containing Remarks on the prevalent abuse of Variolous Inoculation, and on the dreadful exposure of Out-Patients, attending at the Small-Pox Hospital. By Wm. Blair, surgeon, &c. &c. pp. 316, 8vo. 8s. 6d. Callow, Hatchard, 1808.

PARLIAMENT, contrary to sound policy and the real interests of Vaccination, having granted every thing Mr. B. wanted, it is not now necessary to examine his "hints," very minutely. As to multiplied defences of Vaccination, we have before observed that the loquacious knight-errrants of this valuable discovery, have given to its opponents a consequence and notoriety, which their own native insignificance never could have attained. We would, also, "hint," to Mr. B. that he might have very fully and satisfactorily convicted the physician to the small-pox hospital of great inconsistency, approaching almost to tergiversation, without any "hints" about "carriages," "a large house," &c. &c. as all such ungentlemanly insinuations, savour more of Billingsgate spleen than logical argument. Such language may be very natural to an advertised run-a-way, and a 15l. M. D. but it is very unworthy of any regularly-educated practitioner. There are several other expressions in this letter, which prove that the author must have forgotten himself, if he designed them "for the consideration of Parliament!" It is true, we do sometimes hear the λοιδορία καπηλε in a certain assembly, but "order" soon terminates it. Yet we must not deny that Mr. Blair is capable of writing with considerable elegance and strength of argument; but this rather aggravates than diminishes his present transgression. The excellent "Expostulatory Letter," of M. T. C. to Doctor Moseley, is a proof that pointed remonstrance, and cogent argument, without scurrility, may be easily and effectually used to the unfortunate men who, in a perverse hour, opposed the salutary progress of vaccination, and the extermination of the small-pox.

Wernéria; or, Short Characters of Earths, with Notes, according to the Improvements of Klaproth, Vauquelin, and Hauy. By Terræ Filius, pp. 113, *small* 8vo. *4s. Baldwin.*

It was rather unfortunate for Mr. Weston that his ingenious little work should have been considered a poem, as every literary coxcomb believes himself perfectly qualified to judge of the merits and defects of that species of composition; although he might not venture to speak so dogmatically of a short treatise on mineralogy, like the present. It is certainly not more absurd to describe the earths in measured lines, than it was to teach grammar by the same helps, and the novelty of the attempt might at least shield it from virulent censure. Those who wish to encourage the study of mineralogy will not be indignant at the author for endeavouring to render it more familiar or more attractive; and although his verses should not excite admiration, his notes will insure him respect. Of his talents and learning it is impossible to entertain a doubt. We shall extract his "Introduction," as a specimen of the work.

"All earths* are known for brittle, and for fix'd,
And sparingly in water soluble;
Depriv'd of taste, and smell, communicate
To glass no tinge, and to metallic form
Are inconvertible; and bulk for bulk
Exceed not water more than five to one.
Some than others are more perfect, and hence
The terms of *saline* and *insipid* come.
By nature all are white, and solvent all

"* EARTHS.—Earthy substances, which are composed of *earth only*, have sometimes the addition of an alkali. Their specific gravity varies from 4—4 in the jargon, to 0—7 in the suber montanum. Many are hard enough to strike fire with steel, whilst some of the abestoses draw like a thread. Four sorts are electric at their opposite ends by heat: the topaz, the tourmaline, the zeolite, and the prehnite. In this class the colours are brilliant, and prismatic reflexions are thrown out from the inner substance of the bodies. Mica and smaragdite have a false metallic lustre.—The primitive forms exhibit also much variety in many-sided figures, perfectly regular, as the cube of the zeolite, and the octohedron of the spinelle and the brown garnet, the six sides of the sapphire and the emerald. Five species, the quartz tourmaline, corundum, emerald of *Lametherie*, dioptase of *Hauy*, and the cubic zeolite, have a rhomboid for their nucleus. Others, as the topaz and mica, have a four-sided prism for their original crystal, according to Hauy.

"The presence of potash has been found in many earthy substances. Mr. Hauy thinks, that if all the bodies in this class had been completely analysed, there would be two orders established, one of earthy substances, and the other of substances alkaline-terreuses."

In one and t'other acid, nor can e'en
Prussiate of lime, or potash e'er throw down
These once dissolved, like all the metal-tribe,
Save platina alone. The purer earths
At present known are, silex, alumine,
Lime, magnesia, baryt, strontian,
Adamantine, jargon. — —
Of which the six most common are the first."

In a note on baryt, Mr. Weston observes, that "we make no use of suphate of baryt in the arts." He is too much a lover of science not to be pleased, when we tell him that we know an extensive chemical manufactory where the suphate of barytes is used, with great advantage, in preparing suphate of lime, for bleaching. We doubt not, indeed, that this substance will soon become of very extensive utility to our manufactures.

The following note, attached to species 13, ACTYNOLITE, contains some just observations on nomenclature, which is yet but imperfectly understood.

"Actynolite, till of late," says Mr. W. has been described as schorl. Its crystals are long, prismatic, smooth, or striated, hexedral, or octohedral. The hardness of actynolite is sufficient to scratch glass, and its fracture is transverse and glassy. Spec. gr. 3—3333. Its primitive molecule has not been observed.

"Actynolite is found in primitive soils, where magnesia prevails. It forms the base of rocks of different kinds. The best comes from Zillerthal in the Tirol, where it is enveloped in white or green mica. It is also found in Dolomie, and in micaceous rocks, and even with the petro-silex. It is both lamellar and acicular, or needle-like.

"The difference between actynolite and epidote of Hauy, or thallite of Daubenton, is in the lateral division, sous les angles, of 124d ½ and 55d ½ of the former, and 114d ½ and 65 ½ of the latter. Whilst actynolite melts to an enamel of a greyish white, the epidote turns to a blackish scoria. The epidote of Arendal has been called akanticone by Dandrada, because the substance of it, reduced to powder, is of the colour of the plume of the goldfinch; whereas the powder of the French epidote is whitish. Akanticone, according to Hauy, is pierre de serin. Whoever made the word akanticone meant that it should represent ἀκανθὶς and κόνις, or the yellow colour of the arendalite, like the acanthis, or the bird in Theocritus, Idyl. 7, 141, which, like the carduelis, gets its name from its food; but, with permission, acanthilite perhaps had been better, since cone is but an imperfect representation of conis, and the attempt to put too much into a word, is like driving a nail into a lath and plaster wall, where one stroke fixes it, but at two it either grows loose, or recoils. M. Hauy disapproves of names from places, but retains strontian, and yttria, and arragonite. He also reprobates spar, but without discarding feldspar. Felspar, or rockspar, as spelt by Kirwan, is, however, very intelligible."

A second part of this work has been published, which we shall notice in course.

EDUCATION.

The Academy; or, a Picture of Youth. pp. 192, 12mo. 3s. 6d. Harris, London; Berry, Edinburgh, 1808.

The "author of this little volume, he tell us, has for several years been employed in the education of youth. He has taught in a small town; he is now established in a large city (Edinburgh, we suppose:) for some time he was a teacher in an hospital, and he has been much employed in private tuition. He has taught all ranks, from the peer's son to the children of the lower orders. Such are his claims on public candour, while he attempts to exhibit a picture of youth;" and such, we must add, is the usual language of a pedagogue, but, in the present instance, it is the conscious dictates of experienced knowledge. The work manifests an intimate acquaintance with the manners and disposition of youth, fully justifies the claims to experience, possesses excellent moral sentiments, and inculcates good taste, and good principles, in a pleasing style. The author lays it down as a maxim, that "youth has frequently errors, which may become vices; but it seldom, indeed, is vicious. A young man has a warm heart: gain his affection, and you may lead him by every generous principle to virtue. The higher orders spoil their children by indulgence, the lower ranks ruin theirs by neglect and severity." The "Academy" consists of the rector and his six pupils, whose little adventures, interspersed with moral maxims and directions for teaching, with short but well-told tales, and admonitions, embrace the principal contents of this very interesting little volume. We shall extract some of the authors maxims, or "admonitions."

"Man, in early life, is principally led by example; yet conduct, unsupported by sound principles, is apt to become unsteady, as well as wrong. While you, therefore, lead the youth by good example, enlighten his reason, and arm it in the defence of his virtue. One of the modes by which this is to be accomplished, is to impress on his mind simple truths, in clear and forcible language. Every young man must have some laudable pursuit, which engages his attention. Happiness is connected only with employment. The useless cannot be happy, idleness tends to vice, and indolence is ever positive misery.

"A young man, who a second time commits a fault, for which he has been honourably acquitted, shews himself destitute of those generous principles which guide youth to noble actions.—He who in youth conceals, by mean artifice, his errors, will most probably, in future life, lose those sublime principles which distinguih the great and the good, and, instead of possessing the reality of virtue, he will be satisfied with assuming its appearance.

"To fall into an error is a misfortune, to persevere in it is criminal; but to correct it, in spite of false shame, is true wisdom. It is not enough to be virtuous; you must also preserve the appearance of

virtue: it is not enough to plead the purity of your intentions, if by your imprudence you give rise to suspicion.

"The great object of charity, is to furnish the lower ranks with the means of calling forth their industry, in order to supply their own wants. But there are many who cannot labour, and who must be relieved; even in this case the application of charity requires prudence. The indolent exertion of benevolence is often pernicious. Charity is active; it inquires into the situation of those whom it intends to relieve, and accommodates itself to their wants."

We might cite many more sentences equally worthy of approbation; but we most earnestly recommend this work to the attention of all parents, teachers, and youth in general, and do not hesitate in preferring it to Day's celebrated "Sandford and Merton." We suspect that it is not the first performance of its author, who modestly conceals his name, but whose talents, for humorous description, and faithful sketches of character, we hope, will not long remain in obscurity.

A Brief Outline of the Plan of Mr. Robinson's School, No. 53, Lincolns-Inn-Fields. pp. 34, 18mo. 1s. Stereotype impression, for the author, 1809.

Mr. Robinson is an industrious and successful teacher, whose works, for the use of schools, have before merited our commendation. Had this "brief outline," however, been somewhat less laboured, it would not have been less valuable. It has, indeed, one peculiar feature, which we are pleased to see, and which we have often recommended to several respectable schoolmasters to adopt, we mean an enumeration and explanation of the passions and emotions. Mr. R. has followed Pomey, and copied his lists of the passions, and of the virtues, as depending on the mind, judgment, and will; and of the vices as pertaining in like manner to these faculties. This is the only true basis of instruction, and the surest method of forming a character. Had the author added some of those definitions and explanations of the passions and emotions, which Doctor Cogan has so ably given, his plan would have been more interesting and instructive. Perhaps Mr. R. is right in believing that religious and literary instruction should never be mixed; but he well knows that youth is the time for both, and that if a young man receives no religious instruction, while he is acquiring a commercial education with him, and leaves his school for a counting house, he must be almost entirely without any principles of religion, and, consequently, liable, according to his physical constitution, to become the dupe of fanatics or infidels. Mr. R.'s "course of morality" may no doubt, be very good and very proper, but it is not enough, unfortunately. "Christian piety" is not always a necessary consequence of morality, as our author seems to think, and, therefore, we contend that he should cause it also to be taught on Sundays. This is no impracticable measure, as "the organization of the school, he tells us, is peculiar to itself. The constitution of it consists of *Moni-*

tors over the whole school; *Captains* over each department, as captains of English, captain of Latin, captain of figures; *committees* for the orthographical examination of English compositions; *tutors*," &c. all of whom are responsible for the faithful and correct discharge of their duties. This plan, which calls forth the peculiar genius and emulation of youth, is, no doubt, well qualified to produce a solid and useful education. We can, indeed, bear testimony to the general solidity and effect of Mr. R.'s method of teaching, and have no hesitation in declaring our general approbation of his well-directed school. This *conspectus gymnasii* is "*stereotyped*, and printed by A. Wilson," yet we find such combinations as judgement, scite, &c. We could wish that the *stereotyper* would be contented with making new words without disfiguring old ones.

A new Spanish and English Grammar, divided into two parts: the First Part containing all the Spanish words abstractedly considered, and inflected under their respective heads; the Second, containing the Spanish Syntax, illustrated by a Selection of elegant and entertaining Extracts, from some of the best Spanish Authors. By Thomas Planquais, Grammarian, Teacher of the Spanish, Italian, and French Languages, pp. 502, 8vo. 12*s*. Law, and the Author, Tavistock Street.

THERE is nothing in this ponderous volume which has any particular claims to attention; and were we to enumerate its errors, we should fill as many pages as are necessary to contain a good Grammar. The Author is ignorant of the true Castilian pronunciation, we presume, as he has omitted to state the proper sound of *c* before *e* in that language: he seems not to know that a Castilian pronounces *Cesar* as an Englishman would *Thezar*. The Spaniards have no *k*, although the Author here gives them one. As to his translations, one of them may suffice; *muy*, he renders *much!* We do not believe that any Englishman, however unacquainted with the Spanish idiom, would render *muy* (very) by this term, when *mucho* is the etymon of *much*. Senor P. also translates *yacer* as an active verb *to lie down*, although it is only used on tombstones—*aqui yace*, here lies. His list of adverbs, propositions, &c. contain numerous combinations of letters which belong to no language, besides many obsolete expressions. In short, we can only say of this "New Grammar," what we said of Mordente's, that it is a mass of dirty paper, illegibly printed; and if the person who signs *Josse* can point out its merits, we will thank him for the discovery. The Spanish Grammar of Fernandez we still consider unrivalled by any of the ephemeral productions which have, of late, appeared

Affection's Gift; or, Religious Conversations, pp. 85, 18mo. 1*s*. Harris, 1808.

THESE conversations, of a mother with her daughter, are not judicious, as the mother too often alludes to things quite beyond the comprehension of young children. The author's motive is better than the execution, or practical result.

POETRY.

The Thespiad, pp. 50, 8vo. 2s. 6d. Stockdale, jun. 1809.

THE deplorably degraded state of the British Stage calls for public attention and reformation, not less than the vitiated manners of fashionable life. Every thing that is great or noble in sentiment, is entirely banished from our theatres; and pantomimes, shows, harlequins, and wild beasts, engage the wonder of the gaping crowd. This writer's preface evinces so much good sense, that we are tempted to quote a few passages from it.

"In truth, it is my own opinion, that as an author should not endeavour, by setting forth his youth, inexperience, or any other apology, to win upon the good-nature of his reader; so neither should our Reviews appreciate him by any other standard than his own intrinsic qualifications. A literary work ought always to be treated without regard to person; because, any favour it may obtain in the first instance, in consequence of disadvantages in point of sex, age, or situation, must afterwards fade off, in proportion as the novelty or the wonder of the thing is dismissed from the memory. The merit of an author is to be decided by his book; but the merit of the book is not to be decided by the author. Bloomfield's Poems are extraordinary enough, when you come to learn his history; so were Chatterton's. Young Betty was an uncommon actor, as a boy. But compare their actual merits with those of the first standards, and you will find them very clever boys and tradesmen, but very indifferent artists.

"I think that my criticisms on the several Performers will, in the main, be found just, and by no means severe. These good gentlemen will be conscious, that I am not induced to set forth their errors, for the sake of indulging in any malevolence or discontent.

"But I fear I have not exposed, in all the pomp which they deserve, the imbecility of those authors, who are hired to fabricate comedies for the edification of the shilling gallery. Never was an age disgraced by such a crew. As to tragedy, it has fallen into utter disrepute."

None but the miserable play-wrights of the day will doubt the truth of the following reflections which introduce the Thespiad, while many will regret that the satire is not better adopted to the state of the times, in being more caustic.

"The Poet tells us that in ancient days
Our ancestors in carts perform'd their plays
Methinks the custom we might now renew,
And cart the gang of modern actors too.
Immortal Garrick, in an happier age,
Taught Sense to tread with Nature on the stage:

Then Thespis had not topp'd Thalia's trade;
What poets wrote, mimetic play'rs display'd.
But now such narrow notions we condemn;
Bards study actors, and not actors them.
To suit the play'r the drama is design'd,
And Reynolds copies Munden, not mankind.
The modern Muse, neglecting ancient grace,
Adapts her art to medley and grimace.
All is horse-laughter or seraphic tears;
If not in puns, in pistols she appears;
Or with a loyal flourish, 'stead of wit,
Provokes the clapping palms of half the Pit.
With gilded scenes no drama dares dispense;
But shifters shove them in the place of sense.
Important shifters! who with painters share
The highest honours of the Thespian chair.

" Sure of all monsters bred in Poet's brain,
When hot meat makes him venturesome and vain;

" *Bards study actors, and not actors them.*] Messrs. Colman, Reynolds, &c. never consider whether their characters are adapted to the audience; they are satisfied with adapting them to the actors. Hence we seldom see any natural delineation of manners or of habits in our late pieces. Mr. Johnstone, for instance, acts an Irishman only. Mr. Johnstone must also be employed. Hence almost every new comedy has an Irishman in it. If, when Bannister's finger was almost blown off by the explosion of a pistol, his arm had been blown off instead, I will venture to say, that every subsequent comedy would have contained a weather-beaten, one-armed sailor. Nay, I am amazed, that when young Betty was in his zenith, some lucky poet or other never tragedized the story of Jack the Giant-killer, or of Poucet and his six brothers. It would have made his fortune.

" *If not in puns, in pistols she appears.*] They have lately fallen into a shameful custom of firing pistols upon the stage, to the great terror of divers big-bellied ladies, and to the utter discomfiture of our olfactory nerves. It was one among the many curious novelties introduced by Sheridan, in his Pizarro, that monstrous gallimaufry of fustian, tinsel, singing, thundering, sheep's blood, gunpowder, and rosin.

" *A loyal flourish.*] If an author finds a particular scene likely to prove insipid, he makes it an established rule to hook in some saying or other in which the words liberty, generosity, honour, bravery, and a Briton, are conspicuous. " Know," says he, " that the heart of a Briton is a lion in the face of its foe, and a lamb at the feet of its mistress!" This sentiment, pronounced with a resolute tone, and accompanied with a vigorous slap against the waistcoat, invariably produces a bravo from the galleries, and the most appropriate compliments from the gentlemen to the ladies of ease.

Compelling him to write, or else to burst—
Sure dappled melodrame is most accurst.
Incongruous mongrel! and mishapen o'er,
With all that ever sham'd the stage before;
Drum, trumpet, thunder, rosin, painted tin,
A storm, a song, a battle, and a grin.
Men, to make waves, a verdant carpet kick,
And ev'n old Neptune never smells the trick.
Till to delight the heart, and wring the soul,
A murder and a marriage crown the whole.

" First merry Sheridan, in pain to see
Neglected Drury, pennyless as he,
Devised th'invention of this monstrous crew,
To call a crowd as other monsters do.
He, like his own Pizarro, came t'invade
A peaceful realm, who Nature's laws obey'd;
And urg'd by hunger of the baneful ore,
To teach it arts and crimes unknown before.
" But," cry the managers, " if taste decays,
And scarce a score attends our classic plays,
Better by modern nonsense fill the Pit,
Than waste on empty benches ancient wit."
Were the fact true, the inf'rence might be fair;
But prove it first, and afterwards despair.
Perhaps his gall'ry Crispin might forego,
Or green fifteen lament the stinted show;
But the just Critic, now compell'd to shun
A vitiated art he deems undone,
Soon, at renewal of its golden age,
Again would own, again frequent the stage."

The poet then proceeds to sketch, with the pencil of truth, the portraits of the principal performers, and although he has noticed their

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" *Than waste on empty benches ancient wit.*] And yet I never see the theatres so much crowded as at Shakespeare's or Sheridan's plays; while I have beheld, with pleasure, the house barely enduring a modern comedy, and not unfrequently damning it. Indeed it is but justice to the national taste to add, that our present pieces are far oftener damned than our former ones were.

" Tandis que l'un tombe sur l'or,
L'autre tombe dans la misére;
Rarement on tombe d'accord,
Beaucoup tombent dans la riviere.

On voit quelquefois un amant,
Tomber aux genoux de ses belles;
Mais ce qui tombe trés souvent,
Ce sont nos *piéces nouvelles.* VAUDEVILLE.

chief defects, he has said very little but what every well-informed observer will admit, as far as agreement can be expected in matters of taste, to be strictly true, natural and just. Candour and impartial justice, indeed, are apparent in every line, which is dictated by good taste, and a laudable desire to bring theatrical representations back to an imitation of nature and real life. Seldom have we seen more "truth in rhyme" than what we find in this "Thespiad," which, according to modern taste, is also illustrated by copious notes. Were it not apparently invidious, we should transcribe some of our author's portraits as a specimen; but as we neither wish to praise nor censure one player more than another, we must refer to the work, which every lover of the histrionic art, every person wishing to form a correct judgment of the real merits of the principal actors of the day, will find well worth their attention. There is no hope of any reformation in our theatres, unless the majority of the better informed part of the community will take the trouble of forming just notions of what plays should be, and be henceforward determined inexorably to doom all buffoonery and brutal exhibitions to perpetual damnation. This object appears to have been contemplated by our author, who seeks only to improve and render the places of public amusements fit entertainment for rational beings.

Poems, by Mary Leadbeater, *(late* Shackleton). *To which is prefixed, her Translation of the 13th Book of the Æneid, with the Latin original, written in the 15th century by Maffæus.* Pp. 428, 8vo.—Keene, Dublin, Longman & Co. London. 1808.

THAT which ought to have been a passport to fame, has, in the present instance, been a stumbling-block to ill-nature; we mean the late Mr. Burke's approbation of Mrs. Leadbeater's poems. The author, who is the grand-daughter of his preceptor, and the daughter of his early friend, with whom he communicated to the last, was long honoured by the correspondence of that extraordinary man, and now publishes, in a correct and uniform manner, those poetical effusions which, in her juvenile days, were occasionally submitted to his perusal and correction. The witlings, who think that they display their own greatness by censuring what they do not comprehend, or cannot equal, have eagerly availed themselves of this occasion to denigrate the memory of Burke, by depreciating the talents of a woman whom he had patronized. More than one critic has manifested this spirit, which would be contemptible for its silliness, were it less odious by its malignity. One extract from these poems, will satisfy the reader that Mrs. Leadbeater must enjoy a respectable rank among the poets of her sex. Mrs. L.'s "Beggar," contrasted with Mr. Kenny's "Jane M'Donnel," inserted in our last, strikingly display the inevitable miseries of civil war.—

"Though sunk is thine eye, yet thine eye it is bright,
And hale is thy cheek, though thy locks they are white;

While thy meek looks alone our compassion implore,
As silent thou bends't on thy staff at our door:
O say, pensive stranger, why heaves the deep sigh,
And the salt drops of sorrow so often dost dry?"
"Alas! I have cause for those sighs heaving deep,
While my tears the poor pittance of charity steep;
For my heart bleeds to think of the days that are past,
The days when I fear'd not cold poverty's blast.
"Contented and happy I liv'd on my farm;
My fields they were green, and my cabin was warm:
The wife of my youth sat and spun by my side,
While our dear duteous sons ev'ry comfort supplied.
"Two such boys as my boys, once with pride I could say,
You scarcely would meet on a long summer's day;
Their cheeks were so ruddy, so bright was their hair,
And their skins, like the lily, so soft and so fair.
"Yet I will not deny, *when rebellion arose,*
That my sons took the field, the sad scene of my woes;
They fell:—their white bosoms were purpled with gore:—
Oh, pity my anguish, nor question me more.
"Now far from that home where no comforts remain'd,
My hapless old dame an asylum has gain'd;
Where lonely her grief in sad solitude flows,
While I bear her the tribute which pity bestows.
"But soon shall our wants and our sorrows be o'er,
These tears cease to stream, and those hearts throb no more:
We pant for the moment which loosens our chain,
And gives us to join our dear children again."

Some of Mr. Burke's letters to Miss Shackleton and to Mrs. Leadbeater appear in this volume; they evince the strength, generosity, and purity of his friendship, as well as the incontrovertible benevolence of his heart.

Miscellaneous Poetry, by Thomas Green, jun. of Liverpool. Pp. 131, 8vo. Longman & Co. and Sherwood & Co. 1809.

MR. Green dedicates what he is pleased to call "these first fruits of the *untutored* Muse" to his father, although he gives pieces from the Portuguese and Swedish. Throughout this little volume there is a kind of pathetic gravity, with a feeling of virtue, not very common in modern poets. Several of the pieces are devoted to narrate the sufferings and escapes of seafaring men, which are highly affecting; such is the "Tale of Woe," and the "Shipwreck'd Sailor Boy." The acrostic on Wm. Pitt and Lord Nelson are greatly superior to such compositions in general. Lines "on the [gloomy] behaviour of some pious people in company," "Modern Wisdom," "The Storm," "The House of Wealth," Patriotism," (Spanish) "Suicide," and "Gambling," are pieces which will be read a second time, although not finished compositions. Indeed, Mr. G. unquestionably evinces much

purity of thought, good sense, good morality, and talents, which, were they even inferior, we should be sorry to depreciate. His poems may be safely admitted into all families, and they will probably interest and instruct.

MISCELLANEOUS.

A Circumstantial Report of the Evidence and Proceedings upon the Charges preferred against his Royal Highness the Duke of York, in the capacity of Commander in Chief, in the months of February and March, 1809. *By G. L. Wardle, Esq. M. P. before the Honourable House of Commons. Including the whole of the Original Letters of his Royal Highness the Duke of York; the Speeches correctly taken in full, of the various Members; with all the other Documents produced in the course of the Investigation, and the decision of the House of Commons, upon this very Important Subject. Illustrated by Portraits.* 8vo. pp. 700, bds. 14s. 6d. Cundee, 1809.

"Whether we consider the high importance of the investigation, which is the subject of the following sheets," observes the editor of this *Circumstantial Report,* "the rank and situation of the parties implicated in it, the extraordinary nature of the transactions disclosed, or the national benefit that may confidently be expected from their public exposure, we are justified in asserting, as it has been emphatically observed, that the volume detailing these proceedings will be one of the most interesting in the English language. It will be handed down to posterity as a precious deposit, and our children's children will recur to it as a sacred record, that, in our days the pure flame of patriotism, and the genuine spirit of independence, were not extinguished in Britain."

On this subject we have before expressed our sentiments at length, in the article of "Politics." We shall here only add, that the contents of this volume are carefully arranged, the speeches of the respective members who delivered their sentiments in the course of the late parliamentary proceedings, are very copiously detailed, and with apparent accuracy, as to substance; and that the examinations of the witnesses are illustrated by numerous letters, and other documents, copied from the official "Minutes of Evidence," printed by order of the House of Commons. It may be added, that, from the extraordinary quantity of closely-printed matter which it contains, independently of thirteen outline portraits, this volume may be regarded as the cheapest which has for some time issued from the press.

The Exposé; or, Napoleone Buonaparte Unmasked, in a Condensed Statement of his Career. Accompanied with Notes, &c. 8vo. pp. 240, boards, 6s. Miller, 1809.

THIS is a modest, but sensible, spirited, and useful little performance. The object of the author appears to have been, to

exhibit "the temper of Buonaparte in its true light; and display, in a small compass, what have been the effects, to individuals, as well as to nations, of his unfeeling conduct, and unprincipled ambition." In the accomplishment of this object he has been extremely successful, and has, we conceive, conferred a material obligation, not only upon his own country, but upon every state into which his "*Exposé*" may make its way. An opinion of his manner, and of the correctness of his ideas, may be formed from the following passage:

"It is completely evident, from every step in his conduct, that peace with Buonaparte is invariably a deceitful cessation from arms for his own advantage, and that he only requires peace for a season, that he may gain time to meditate new mischief, and effect it. Even while he was negotiating peace with England, he seized the dominion over Italy, deaf to British remonstrance, and indifferent to the consequences; and the very next day after peace had been signed, as if to insult her, he deprived the Prince of Orange of all claim to the Stadtholdership of Holland, sent commissaries to all the principal sea-ports in Great Britain and Ireland, to learn, by every possible information, in what way the United Kingdoms might be attacked to the best advantage; and, during the whole time of peace, continued to accuse and calumniate Great Britain, and endeavour to dictate to its government in the way he was accustomed to conduct himself with haughtiness to the subdued nations on the Continent, till her patience was exhausted, and she was compelled to go to war, to maintain her dignity and independence. This Buonaparte must have wished, that the odium of the measure, to those who did not know the aggression which England had received, might be removed from himself. He stript the Pope of his temporal dominions because he maintained peace, and would not join his forces to assist him in the destruction of mankind. He compelled Spain to enter into an offensive and defensive alliance with him; and by that means forced her into war contrary to her wishes and interest, and subsequently made war against her himself, because she would not receive a new sovereign from his hands. He carried war into Egypt, when the Porte was in profound peace with France: he kept peace with Portugal only to rob her by subsidies, till he could safely attack her, and seize upon her dominions: he forced Russia to make war with England and Sweden; and he broke peace at different times with every part of the world, where he could extend his armies in search of fresh plunder, and new conquests.—And this is the man who talks of peace! 'As for himself,' said the hypocrite, Buonaparte, in a letter which he addressed to the Archduke Charles at Vienna, and, from the whole of his conduct, it is hypocrisy in the extreme; 'if the overture which he had the honour to make to him could save the life of a single man, he should pride himself more upon the civic crown, which his conscience would tell him he should have deserved, than upon the melancholy glory arising from military success.' But the world is become too wise to be longer blinded by his artifices."

The following anecdote, relating to Buonaparte's conduct at the

Luxembourg, after one of his early successful campaigns, is curious and interesting; particularly as it is stated to have been "received through the means of an eye-witness, whose whole attention, during the ceremony, was unalterably fixed upon him; and who observed every motion, look, and attitude, from his entrance to his departure!"

"The minutest circumstances will often develope the ruling passion of the mind beyond greater occurrences; and Buonaparte's conduct in the Luxembourg, evinced that an insatiable ambition had habitually a predominant sway. When Buonaparte approached the spot, or elevated platform, upon which the directors were seated, he was observed to ascend the first step calmly; and then, in a hurried manner, accompanied by an agitated look, placed his foot suddenly upon the second, and as hastily withdrew it; and by that reserved action seemed to say, "This throne I shall mount, but the time is not yet come; pause my aspiring thoughts for a time!"

This volume deserves notice, for the feeling of loyalty and patriotism in which it is written; for the small compass into which an account of the leading atrocities of Buonaparte's life are compressed; and for the judicious observations, moral and political, with which it abounds.

A short Account of the Society of Friends of Foreigners in Distress; containing the Nature and Views of the Institution, with the Plan and Regulations, and a List of Subscribers. Pp. 32, 8vo. Phillips, Lombard-street. 1808.

This generous institution originated in a "small Society of Foreign Protestant Clergymen," who collected together a few persons of humane dispositions at the London Tavern, in June 1806, and resolved to form a society, called, "*The Friends of Foreigners in Distress.*"—The frequent and urgent calls of necessity, and the excellence of the motive to establish such a society, soon attracted the attention and engaged the feelings of numerous opulent and independent persons. Above 250 subscriptions and benefactions have already been received, and it cannot be doubted that all those "who do good by stealth, and blush to find it fame," will immediately subscribe to this most laudable of all laudable and humane institutions. None but those who have considerable intercourse with foreigners, can conceive the distress and misery into which many of them, well-meaning creatures, are plunged in this great metropolis. A society, therefore, instituted for their relief, is so congenial with the Samaritan charitableness of the English people, that we cannot doubt of its becoming a cornerstone in their work of beneficence. It only requires, indeed, to be more known to be universally encouraged.

The small annual subscription of one guinea constitutes a governor, and ten guineas a governor for life. Subscriptions and donations are

received by W. Vaughan, Esq. Treasurer, Dunster's-court, Mincing-lane; by Mr. C. Murray, Secretary, No. 13, Bedford-street, Bedford-row, and 21, Birchin-lane; by all the principal Bankers; and at Lloyd's Coffee-house.

An Antidote to the Miseries of Human Life, in the History of the Widow Placid, and her daughter Rachel. Pp. 142, 12mo. 3s. 6d. Williams and Smith.

NOT less than four editions of this little volume, we understand, have been sold in two years. We should rejoice in this, had not the author occasionally mixed some false morality, and rather piquant allusions in her dialogue. We cannot much admire wit so alloyed, and would as soon hear lectures on chastity from the Pagets, as defences of religion from the admirers and advocates of "La Belle Assemblee." The modern traders in religion, however, find their account in this, and sometimes discover considerable address in veiling the most luscious sentiments with the expressions of piety, and a pretended respect for, and defence of, the principles of Christianity. True religion accepts of no such advocates, nor shall we ever deem them real friends to the pure morality and divinity of the Christian faith, who thus blend it with the levities or "vagaries of human life."

POLITICS.

THE DUTCH COMMISSIONERS.

It has often fallen to our lot, and to that of our predecessors, to stem the torrent of popular prejudice, and to divert the course of popular censure, from the progress of its aberrations into its direct and proper channel. From the case of the curate of Blagdon, to that of the Governor of Trinidad, we have convinced our readers that we are not to be allured by undue influence, nor to be intimidated by the dread of public odium, so as to prevent us from standing forth, in any, and in every instance, as the fearless champions of truth, and the undaunted and unseduced advocates of justice. Of all the cases of the description to which we allude, not one has fallen under our cognizance more extraordinary, in all its parts, than the attack on the persons appointed, under an act of the legislature, to dispose of certain property, under different circumstances, taken from our former allies, the Dutch.—We had intended to enter at length upon the investigation and discussion of this important subject; but, for reasons satis-

factory to ourselves, at least, we consider it expedient to reserve our opinion on the question for a future day; when, should circumstances exist to call for its publication, it shall be fairly and fully discussed. Common justice, however, requires that we should, even in this stage of the business, make one or two observations on the question. And, first, it behoves us to contradict, in the most formal and solemn manner, an assertion which has been publicly and confidently made, that one of the Commissioners, Mr. John Bowles, is connected with this review. This is an old assertion, newly repeated, and so long as it could only expose the gentleman to whom it refers, to the malice and odium of those whose principles, and whose conduct, he, we concluded, must, in common with all the well-disposed part of the community, despise; we did not think it worth our while to trouble our readers with a single remark on the subject. But now, that it is made the pretext for loading him with additional abuse, and for laying on his shoulders a weight of calumny, such as the combined skill of public orators and public writers can alone supply, it would be equally cowardly and unjust, to suffer our readers to labour any longer under such a deception.—We, therefore, most solemnly declare, that Mr. Bowles neither is, nor, as far as we can learn, has been, either a writer of, a conductor of, or a proprietor of, THE ANTIJACOBIN REVIEW; and that he has not, and, to the best of our knowledge and belief, never had the smallest influence or controul over, or connection with, this work. Our readers, we know, will give us credit for the truth of this assertion; and, as to the *Jacobins*, we care as little for what they believe, as for what they profess. With them we have long declared open war; we have drawn our sword, and thrown away the scabbard; and we are not fools enough to expect *justice*, nor cowards enough to accept *mercy*, from them.—We should not have deemed it necessary to say more on this point, had not a paper, which, being the property of booksellers, the public may be disposed to believe is initiated into all the mysteries of Literature, and acquainted with all the arcana of the press, affected to give the names of three gentlemen, as the conductors of this work. One of these gentlemen is Mr. John Bowles. But not only is the writer of the article alluded to incorrect in his assertion, as it respects Mr. Bowles, but also as it respects the other two gentlemen, whose names

were introduced in it.—Happy, nay proud, as we should be, of three such guides, we are still too proud, and, we hope, too honest, to submit to play the part of the jackdaw in the fable.—We, then, positively declare, that the whole of that assertion is void of foundation; that neither of the gentlemen mentioned is conductor of this work, and that the name of its conductor has not, and shall not, if we can prevent it, ever appear in print. For, strange as it may appear to Richard Cumberland, Esq. and his learned coadjutors, as well as to *Doctor* and *Mister* Aikin; we are not of opinion that criticism can derive any additional value from the name of the critic, however respectable that may be. And, if we know any thing of human nature, the cause of truth, notwithstanding the sophistry which, we are aware, may be opposed to our position, is more likely to be *injured* than *served*, by the publication of names, to be subjoined to every article in a review. To say the truth, we are astonished that such a preposterous notion should ever have entered the head of such a veteran in literature as Mr. Cumberland; with such frothy writers, indeed, as the laborious Dr. Aikin, and the ingenious gentleman his son, it is natural enough that vanity should blind their judgment, and lead them astray.

But, to return from this digression, to the case of the Dutch Commissioners; we shall briefly state that nothing could exceed our astonishment, (after perusing the evidence before the Committee) at hearing Mr. Henry Thornton's motion, Mr. Barrister Orde's comment, and the resolution of the House upon it! Let not Mr. Thornton be surprized at this declaration; when we assure him, that from the evidence, and to that alone we look, we draw a totally different deduction from that which the Committee has drawn.—We there find that the Commissioners had acted as prize agents, and, as prize agents, were fairly entitled to the whole of the remuneration which they claimed; that although the Committee might, without any imputation on their understanding, conceive that the Commissioners were not entitled so to act, and, consequently, not so to claim, (though to us the fact is as clear as any thing of the kind can be) still it was a question of doubtful right, which might *call* for legal investigation, and legal decision; but which could not, without a violation of rules and of principles, which ought ever to be held sacred, become the subject of

a *judicial* decision, in a popular assembly:—that, even if the Commissioners were *not* entitled to be considered as Prize Agents, they remained as Parliamentary Commissioners, and should, of course, be paid as such Commissioners are usually paid;—that, upon calculating the sum received and claimed by the Commissioners, amounting in the whole to 84,000*l.* after deducting the expence of the establishments, (and the expences of all parliamentary committees are paid by the public) we find that, dividing it by *fourteen*, (the number of years for which the commission has *already* lasted) and the produce by *five*, (the number of Commissioners) it would leave to each Commissioner a salary of 1200*l.* a year; whereas it is notorious that Parliamentary Commissioners have frequently 1500*l.* a year; and, be it remarked, that the Dutch Commission is not yet closed, nor is it likely to be, as we understand, for some time; and no farther remuneration is claimed or expected; — and, farther, that, upon looking into the Act of Parliament, which we have taken the trouble to do, the Commissioners, according to the true spirit and intent of the Act, were only called upon to pay such balances into the bank as should remain in their hands, after all the expences, and demands, to which they were liable, were discharged; that, when it appears that 400 *law suits* were maintained by these Commissioners, those demands and those expences must, of necessity, have been very large; and, that as they must have been personally responsible for the expences of suits instituted by themselves, it would have been the height of folly, and of imprudence, not to keep, in their hands, a sufficient sum to discharge them;—that, for these and other reasons, too tedious now to enumerate, we should have cut off our hands sooner than have penned, and cut out our tongues, sooner than have proposed, such a resolution as that which was submitted to the House;---a resolution which went to destroy the reputation of five men of hitherto unimpeached character, and to whom it is no compliment to say, that they were as honourable, and as pure, as Mr. Henry Thornton, or Mr. Barrister Orde. That resolution, however, being founded on a gross fallacy, or an imputed breach of law, which, in our opinion, had not been committed, must of necessity, when the subject comes to be properly understood, fall to the ground.

We have neither time nor room to comment on the speeches which appeared in the newspapers, and which we attributed (falsely we hope) to two members of the House of Commons. It is only on such *printed* speeches, which become pamphlets when committed to the press, and public property, as it were, that we presume to comment. In one of these speeches, the transactions which formed the subject of the report, was termed a *robbery*, and five men, such as we have stated, were thus publicly accused (if the report be correct) as *thieves*; for it does not require the knowledge of a barrister to know, that a man who commits robbery is a thief. Now, we will appeal to every honest man in the kingdom; to every one who values a reputation as a jewel of inestimable value; to all in whose bosoms one feeling of honour, in whose minds one principle of justice, resides;---whether such language, on such a subject, is to be tolerated *any where?* We must believe the report in the public prints to be false and libellous; and, therefore, it is only to the writer of such report that we apply our remark, that if he, or any man breathing, had dared to suffer his licentious tongue to utter such a sentence, we should have taken care to use, by way of answering it, a very different weapon from a *pen*. It must be a false imputation; no man, who had a gentlemanly character to support, could act a part so base, so cowardly, as to attack, in so gross a manner, men who were not present to defend themselves. Had such language, unheeded, (of which we had rather be the *objects* than the *authors*) been really employed in the House, we should not have scrupled to deny even the *right* to use it. *Freedom of debate* and *licentious calumny* have nothing in common with each other; indeed, licentiousness of all kind is hostile to, and frequently destructive of, freedom. But what has most unequivocally betrayed the *spirit* which has marked this transaction, is the selection of *one* of the Commissioners to bear the whole weight of public obloquy, to be the *sole* object of public calumny. That Mr. John Bowles had given mortal offence to Mr. Whitbread, by the exposure of his pretty plan for the education of the rising generation, we were fully aware; but we really thought better of this *Molasses-Whig*, than to believe that he would ever render his parliamentary duty subservient to his private feelings. We gave him credit, however, for more public spirit

than we find he possessed. We make the *amende honorable*, and promise to appreciate his merits better in future. Meantime we resign him, for the present, to the gentle castigation of one of his parliamentary opponents, who has been more charitable to him than we feel disposed to be.

(Copy.)

"MR. SPEAKER,

"I am aware, Sir, that I am about to volunteer upon a most arduous service, for I really rise with the view of offering a few words in behalf of that arch-antijacobin, Mr. John Bowles. In so doing, it is right I should premise, that I can be influenced by no considerations of a personal nature, for my acquaintance with Mr. B. is so slight, that I never was in his house, nor he in mine: but I am influenced by those feelings, of which every man of a liberal mind must partake, when he hears such outrageous abuse lavished on a person who is not present to defend himself. This abuse has come with the worst grace imaginable from the hon. gent. who has most indulged in it; for if party zeal and party spirit be a sin, he may well exclaim with Falstaff, 'Lord help the wicked!' The hon. gent. kept his temper perfectly well, till he touched upon the thirty pamphlets which he attributes to the pen of Mr. B. But at the mention of these pamphlets, all his wrath was awakened; and I am, therefore, justified in presuming, that he means to visit the sins of the Pamphleteer upon the head of the Dutch Commissioner. I maintain, Sir, that Mr. B. has as much right to publish his sentiments on any political topics, or on the public conduct of any public men, as the hon. gent. himself. If the hon. gent. disapproved the sentiments contained in those pamphlets, he was at liberty to answer them. Nay, for what I know, he may have answered them, for he also is a pamphleteer; and this perhaps accounts for the extraordinary asperity in which he has indulged against Mr. B. for two of a trade, they say, can never agree. Wits are game cocks to one another; and the hon. gent. has really crowed most outrageously loud, considering that his antagonist was not within hearing.

"He accuses Mr. B. of having invaded the silent retreats of the dead, in his reflections upon the character of the late Duke of Bedford. I am no friend, Sir, to reflections, either upon the dead or the absent,

but I must observe to the Honourable Gentleman, that he was, at the same moment, committing that very fault of which he accused Mr. B. He too invaded the silent retreats of the dead; and calumniated the memory of Mr. Pitt, when he charged him with having appointed Mr. B. one of the Dutch Commissioners, as a reward for his having written these thirty political pamphlets. No grosser anachronism, Sir, was ever committed, by a man who suffers his resentment to get the better of his reflection; for a comparison of dates will immediately shew, that Mr. B.'s appointment took place years before any of the pamphlets, to which he has alluded, were written. I have heard, Sir, and that from authority on which I can rely, that Mr. B. was first introduced to the notice of Mr. Pitt, in consequence of the appearance of an anonymous answer to Mr. Tom Paine's* Age of Reason This work attracted Mr. Pitt's attention, and led him to inquire the name of the Author: he then sent for Mr. B. and told him that he should be happy to serve him, whenever a fit opportunity offered, in consideration of the essential service which he had rendered to the cause, both of religion and government, by that publication. I am persuaded, Sir, that every gentleman who hears me, will think, that, to provide an antidote for the poison contained in the "Age of Reason," was a meritorious office; and I mention this anecdote to the honour both of Mr. Pitt and Mr. Bowles. An attack of a different kind has been made upon Mr. B. by the Right Honourable Gentleman, (Mr. Ponsonby) who has just sat down. He has performed the task of a Reviewer, and entertained the House with a very ingenious critique on various passages, from one of Mr. B.'s pamphlets. From this specimen, Sir, I should not be surprised to see a new Review start up, and the Parliamentary Review may, perhaps, rival even the Edinburgh Review; but, in that case, I fear we should have a schism among the gentlemen opposite to me, and that the House might be split into more parties than it is already divided into.

"Dismissing Mr. B. in his literary character, I shall now say something of him as a Dutch Commissioner. It appears, by the report of the Committee, that upwards of four hundred claims were referred

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* His Protest to his Rights of Man.

to the decision of those Commissioners. Several of these claims were under my management, as agent for various correspondents of mine in the United States of America; and my negotiations respecting them, were principally carried on with Mr. B. who, as a professional man, had the direction of that department. From the observations which I had then an opportunity of making on the conduct of Mr. B. I can bear witness to the zeal and ability with which he managed that part of the concern; and *I am persuaded that, by his indefatigable attention, and legal discrimination, an infinite number of litigagations were rendered unnecessary,* AND MUCH EXPENCE SAVED, BOTH TO THE PARTIES CONCERNED, and to THE PUBLIC. His professional exertion continued to be necessary long after all the mercantile exertions of the Commissioners were at an end, in consequence of the law-suit with the underwriters, which was only decided last year. If, therefore, particular consideration be due to any one of these Commissioners more than to another, that consideration is due to the services of Mr. B.

" With respect to the general conduct of the Commissioners, as a body of men, I think it cannot be wholly justified; and my seniments upon it, accord very much with those of the Committee, whose report is now before the House. The accounts, however, have not yet been fully examined; nor is the case fully before us. I think, therefore, that the whole matter ought to be referred to the auditors of public accounts, in order that the investigation may be completed, before we undertake to pronounce our judgment. The object of the interference of Parliament, ought to be practical good; which will not be promoted by voting theoretical propositions, containing reflections upon government in general, such as form the basis of the resolutions now proposed. I therefore concur in the amendment moved by the Chancellor of the Exchequer, and shall vote for the previous question."

This speech, which we have extracted from a daily paper, was delivered by Mr. Marryat, who, we understand, is one of the members for Horsham, an eminent and most respectable merchant in the city, and agent for Trinidad. His testimony, on such a subject, is worth a thousand of our councils. We cannot, however, dismiss the subject without remarking, that it is perfectly clear, from this statement, that

if blame attached any where, it was less to Mr. Bowles, than to the other Commissioners; for his attention was engrossed by the legal proceedings of the Commission; while all the mercantile part of the transactions, was left to the other Commissioners, all of whom appear to be mercantile men; and the question of prize agency, with the proper remuneration for the same, was purely a mercantile question.—Never, then, was such scandalous injustice practised as that which Mr. John Bowles seems to have experienced. He has been attacked, however, under false colours; for while the blows professed to be aimed at the *Dutch Commissioner*, they were evidently levelled at the loyal and intelligent *author*.—We must here end, or at least, suspend, our reflexions. If we have exposed a single falsehood; if we have corrected a single failing; if we have removed a single misapprehension; we have done some service to the cause of truth, and our time has not been mis-spent. We have not thought it necessary to enter into the details of the question; nor, indeed, without farther information and inquiry, do we feel ourselves sufficiently qualified for the task. Besides, we are deterred from pursuing the subject farther, as we learn from Mr. Perceval's speech, that it is still pending before a competent jurisdiction. We may possibly, however, have occasion to return to it again, and whatever popular odium may attach to our efforts, we will not shrink from the discussion.

MISCELLANIES.

PUBLIC MEETINGS.

For the Antijacobin Review.

Mr. Editor,

I CANNOT but think, however culpable may have been the conduct of the Commander in Chief, (and who shall attempt to screen him from blame?) that the demeanor of many of our country gentlemen has a strong tendency to revive the spirit of Jacobinism and disloyalty, which had well nigh fallen asleep; and that this tendency is perceived by a great number of our reputed patriots, and is the subject of secret triumph. I have, in a variety of instances, especially among the farmers, observed an air of exultation, on the present aspect of affairs: and, the other day, when the probability of a county meeting, on the business of the Duke of York, was discussed, the countenances of a large agricultural meeting were lighted up from the flame of liberty once more deigning to visit our land; or, to speak more correctly, of licentiousness arising again from the night of horror into

which she had been plunged, and with the torch of sedition ready to set fire to kingdoms. In the assembly to which I allude, (and many are there of the same description, at this moment, in England) I saw not the least symptom of indignation at the vices of the Duke. I heard not a syllable on the subject of an adulterous connection, but as it was necessarily involved in political or revolutionary questions. And, in short, considering maturely the characters of all who are now eager in their requisitions to the Sheriffs of counties, to call meetings for the redress of the grievances so much complained of, I hesitate not to declare, that I think them all either weak or wicked; and that, in most cases, I have discovered a pretty equal mixture of mental imbecility and depravity of heart.

Your's ever,

Exeter, April 21, 1809. AMICUS PATRIÆ.

Proposed Interpretation of a Passage in Genesis iii. 16.

To the Editor of the Antijacobin Review.

Sir,

I BEG leave to submit, to the consideration of Biblical Students, the following remarks, through the medium of your Miscellany, and should be glad to be favoured with the opinion of any of your Correspondents on the interpretation here proposed.

In the sentence pronounced on Eve, in consequence of her beguiling Adam, (Genesis iii. 16.) the Almighty declares, "I will greatly multiply thy sorrow, *and thy conception.*" The latter part of this sentence has generally been considered as only an enlargement of the former, and intended to express more strongly the languor and pain incident to women during the period of gestation. The word in the Hebrew is הֵרֹן which is rendered in our translation as above "conception." This, according to the best authorities, is evidently the import of the word: but the question is, in what sense is it to be understood? In the Septuagint translation the passage is interpreted, "Πληθυνων, Πληθυνω τας λυπας σου, και τον στεναγμον σου," plainly according with the presumed signification as already specified. Castalio renders it in the same sense, "Ego te multis doloribus, *ærumnisque* afficiam." In other translations we find it merely rendered literally; as, "dolorem tuum, et *conceptum* tuum cumulatissimè multiplicabo," &c. How then is this "*conceptus*" to be explained? It is stated in Leigh's Critica Sacra, "הֵרֹן non tam conceptum, quam uteri gestationem significat, hoc est, angustiam quam experitur mulier a conceptu usque in partum:" or, "This word is used for the whole space, that the child is in the mother's body until the birth, and comprehends her faintness, loathing of meat, aches," &c. Bishop Hall (in his Paraphrase on the Hard Texts) speaks to the same effect, "I will greatly increase those sorrows which are proper to thy sex; and those especially which shall follow upon thy conception."

Notwithstanding these authorities, I presume to hazard a conjecture, that somewhat more must have been here intended than what these interpretations convey. " Λυπας και στεναγμου ;" " doloribus ærumnisque," appear too much like tautology ; especially when it immediately follows, " in sorrow thou shalt bring forth children," which will then be a mere repetition of the former sentence. Let us then endeavour to ascertain in what other sense the words can be employed.

God created man for the enjoyment of perfect happiness. With this intent he was placed in the garden of Eden. In this blessed retreat the injunction was given, " be fruitful and multiply ;" and a train of joyous consequences was to be the result. The race produced from the highly-favoured pair was to " replenish the earth, and subdue it," and possibly might have been permitted to taste of the tree of life, and live for ever. This blessing, however, was forfeited, and a new scene of things took place at man's fall. Then we hear sorrow first mentioned ; then pain is to be first endured ; and here the sentence is pronounced, " in sorrow shalt thou bring forth children." Had they obeyed the voice of God, the same almighty power which created our first parents in perfect strength, and fullness of stature, could either have mitigated these pangs of child-birth, or rendered them altogether unknown. " Nam si legi divinæ (says Grotius) obsecuta esset, arbor vitæ faciliores ei fecisset partus, quam ulla aristo lochia." But this was not the case, and the fatal doom of sorrow was to be borne. And, indeed, so peculiarly has this sentence been inflicted, that it is said no creatures suffer so much during travail as the woman. Other creatures, it has been remarked, are found to be in more perfect health, and strength, and vigour, than before. " Nunc inter omnia fœminini sexûs animantia, maximè in partu vexatur mulier," says Grotius. So deep an impression has this made upon the general feeling, that we find heathen poets, no less than the sacred writers, describe the acuteness of pain by " ωδιναισ γυναικησ," as in Homer ; and " the pangs of a woman in travail," as in the Bible.

But the divine judgments are ever tempered with mercy ; and mercy appears conspicuous in the sentence inflicted on the human race. The very punishment which God ordains is rendered beneficial to man. Thus " the seed of the woman is to bruise the head of the serpent," to do away the effects of " his bruising the heel" of the deliverer. The " ground is curs'd" for man's sake ; but labour is made beneficial to man for its renovation. So when God speaks " I will multiply thy sorrow," *to soften the sentence* he adds, " *and thy conception.*" Thy sorrows shall be *frequent* ; thy conception I will *multiply* also ; from thee a world of creatures is to spring ; all nations are to be formed " of one blood ;" and as by thee that world has lost its purity, so, through thee, shall proceed the means of its restoration. Thus the expression, " *conception,*" *does not mean an increase of pain and suffering,* such is represented by " στεναγμοι," ærumnæ, as above, but *an increase of joy to alleviate that sorrow* : as our Saviour

says, "a woman, when she is in travail, hath sorrow because her hour is come; but, as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world."

Somewhat of this kind is the commentary on this place in the Geneva Bible. "*The Lord comforteth Adam by the promise of the blessed seed;* and also punisheth the body for the sin the soul should have been punished for, *that the spirit having conceived hope of forgiveness might live through faith.*" Certain it is, that the "multiplying of conception," in the woman, was ever esteemed a cause of joy: "I have gotten a man from the Lord," was the grateful expression of Eve: and we perceive, throughout Holy Writ, a numerous posterity uniformly pronounced as a blessing, whilst barrenness is held up as a mark of reproach. "Write this man childless," is the severe denunciation of the Lord against Jeconiah, by the prophet Jeremiah.

From these considerations it appears, that the words as pronounced by the Almighty to our first parent, were intended as a curse, *mitigated by the hope of a distant blessing*, "I will multiply thy sorrow," but, although these sorrows shall be increased, through "*multiplying thy conception,*" *I shall increase thy joy.* Like our Saviour passing "through the grave, and gate of death to a joyful resurrection," the pangs that thou art doomed to bear, shall convey blessings to thyself, and to generations yet unborn.

I am, Sir, your's,

April 26th, 1809. C. P.

RELIGION, POLITICS, AND LITERATURE.

SIR, *To the Editor.*

I HOPE the following lines will not be found inconsistent with those good and patriotic principles, which you ably maintain. It is a complaint prevalent, I believe, in all ages, and among all nations, and certainly a very common one in England, that "times are bad." This disposition, which produces such sinister enquiries, is often far removed from despondency. That instinctive feeling, which renders men so quick-sighted in viewing or anticipating national calamities, serves to prevent them, and is, in fact, a principle of life and energy in the political constitution.

After this preface, I hope to be thought neither a coward nor a jacobin, in noticing what appears to me a degeneracy of spirit, that has, in many instances, crept among us, but that you and your readers will give me credit for a sincere desire to see my country at the pinnacle of prosperity and honour. I do not dwell on the dark side by choice, but it forces itself upon me.

Religion and politics are too serious matters to treat in a casual and hasty letter. Yet let me ask, has not the sound, manly, rational, apostolic devotion of the reformation, declined too much to an expression of the feelings? Is it not, at this present time, religious-

ness rather than religion? Is not the man who practises it more a devotee, than devout? Is he not, in comparison with better models, what Augustulus was to Augustus, what the Saxon Kings, who took refuge in a cloister were when contrasted with those who performed the active duties of royalty? The fashion of the times, in which they lived, gave these monarchs the rank of saints in the calendar; but they present us with a very inferior picture of human nature, imbecile, and superstitious. There is, I believe, a great deal of sincere religion in our country at the present time, more, perhaps, than has been for many years past, but I doubt whether it is of the most perfect quality: the metal is of current value, but not sterling.

In politics, we seem almost to have lost the old English courage: I mean as far as relates to the senate, for our fleets and armies are formed of the good old materials. I imagine that the sentiment of dying for your country, rather than making a compromise of its honour, or interest, would now be thought extravagant, and romantic in either house of Parliament. A wise politician is now considered one, who makes the best terms he can, and the great object in view is, not glory, but safety. Yet these were not the sentiments of ancient Greece and Rome, nor were they the sentiments of Englishmen in better days. A man of principle will choose the path in which he thinks he ought to walk, and will not turn to the right-hand or to the left; he will presevere, come life, come death, and will fear nothing but the loss of honour, and the dereliction of his duty. The flexible policy to which I allude, without a determinate object in view, was exactly that of the declining Byzantine court. A very exalted spirit may be thought to belong only to chivalry and romance; yet we know the effects of that spirit are not imaginary but real. You may call Alexander, Cæsar and Mahomet, madmen, yet they changed the face of the world. You may say that the spirit of freedom, which has so often animated European nations was a phantom, yet it enabled those nations finally to prevail over every obstacle, it produced heroes and martyrs, men distinguished not by riches and titles, but by actions, and ennobled by the gifts of god himself. I, for one, had rather be numbered among those who have died in a good cause, than with those who live in daily habits of fear and disloyal servitude.

The subject has hurried me from my purpose, which, when I began this letter, was principally confined to literature. I have not mentioned the profligacy and impiety of the times, of which there are too many flagrant instances, but have stated, for such is the impression on my mind, that the very virtues of the times are debased from the purest examples. The standard of our perfection is, I fear, a low one: the praise, the merit, the end at which we aspire, in our best efforts, are not so excellent as could be wished. The same ideas strike me in considering modern taste in literature.

If we wish to consult the best models, perhaps we shall be obliged to refer back to Queen Anne's reign. Johnson and Robertson, and Hume and Gibbon, though learned men, and imitators of the best

classics, are yet, perhaps, too studied in their style. *Their* imitators have deviated still more widely from the best examples; and we now have instances among those who come forward as guardians of the public taste,* of putting the translations of Homer and Virgil on a level with the original compositions. I suppose such a compliment was never paid to Mr. Pope in the zenith of his popularity among his contemporaries: and that he would have rejected it as hyperbolical, and would, perhaps, have thought of that orator of old, who, upon receiving a burst of immoderate applause, whispered to a friend, "what foolish thing have I now said?"

In the Edinburgh Review of last month, an opinion is broached, in the critique on Burns's works, that original genius is cramped and restrained by the study of ancient authors. This may be true to a degree: but I think only a genius of an inferior kind would be so fettered, and the advantage of a correct and chastised taste would amply compensate for any curtailment of such original merit. The tree best pruned bears the best fruit. The understanding which possesses strong native vigour will be assisted and guided, without being trammelled, by the arts of education and former examples. It is the opinion of the best judges that Homer made ample use of what materials he found ready to his purpose: the most sublime of modern poets was the most learned. Shakespeare laid the foundation of his excellencies upon the knowledge he possessed; and I do not believe that any authority could have subdued his invention: fetters strong enough to bind such a genius are yet unforged. Did Locke, and Barrow, and Bacon, and Newton, despise and reject the treasures of former times? no they made them produce interest a hundredfold. These great men, according to a known expression, mounted on the shoulders of their predecessors, and were thus enabled to surpass their discoveries. What I mean to say is, that by far the safest and soundest rule of criticism is to refer to those works which have had the sanction of different generations, as the pure standards of excellence, rather than for every man to set up the idol of his own imagination, and to run riot in his own conceptions, which are, perhaps, new only to the uninformed. Such a canon of criticism once acknowledged would, in my opinion, break down the barrier of rational and cultivated taste, and let in upon the literary world a deluge of extravagance and folly. When we once become averse to labor and study, and only aspire to the praise of facility, farewell to any pure and high efforts in any branch of the arts. Simplicity and good sense must lay the foundation, or the superstructure will be nought but tinsel and pageantry.

I hate pedantry: but an acquaintance with, and admiration of, ancient and received works of merit, is far enough removed from a blind and servile adoration of them. Not to add, that even pedantry produces better effects to society, than the abortion, and misguided efforts of conceit and presumption, "that cannot teach, and will

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* Quarterly Review.

not learn." An opinionated attachment to our own merits, is the worst of all pedantry.

Another instance of declining letters. The grave and solemn learning, the pedantry if you please, which prevailed three hundred years ago, restored the best classics, and elucidated them. The study of modern times is employed in raking up the dregs and refuse of our Augustan ages, that trash which our forefathers forgot and neglected. Instead of the sense, and the mind of authors, our enquiries are directed to the skill or defects (for both are equally valuable) of the Printer: and the work is esteemed, because it is black, and unknown and rare. The origin of all these things I believe is, that men write for money and not for fame; they publish, not because they abound in intellectual materials, but because their pockets want replenishing. Many of your contemporary reviewers, and brother-critics, I am inclined to think, would make much more respectable members of society as handicraftsmen, and gain more money in an honester way.

I have troubled you, Sir, at this length, not in the spirit of despair but of hope. The reigning defects of the time are, I think, like the failure of the Greeks against Philip of Macedon, owing, not to the want of real intrinsic strength, but to our own negligence, and a misapplication of the resources we possess.

Exoriare aliquis.—God grant that some man, or some set of men, may arise, with strength of mind, and courage of heart, sufficient to dissipate the gathering storm, and to preserve to England the character of a free, glorious, and happy nation.

I am, Sir, your obedient Servant,

March 9th, 1809. JOHN BULL.

I forgot to mention the sickly morality that has shewn its face, which makes nice distinctions between "crimes and vices," &c. This appears very lamentable. A downright rogue may be reformed; but there is less hope of an offender who comes prepared with base and unmanly palliatives of his conduct. The subject is a very fertile one: I might advert to the Convention of Cintra, and to the trial of that Convention. No decision, no vigor of character, but a milk and water system is too evident, alike afraid either to blame or to acquit. I rather wish than hope that the same may not prevail in an investigation now pending.

Salutary Suggestions on the Growth of Schism, and on the Means of preventing it.

To the Editor of the Antijacobin Review.

Sir,

THE little intercourse that subsists between the governors of the Church and the parochial Clergy, is discouraging to the latter, who, in their individual endeavours to promote religion, can act with little effect while unnoticed, unassisted by the advice or encouragement of their superiors: and the parochial clergy, not being allowed to exer-

cise their legitimate rights of assembling in convocation, to consider the necessities of the church, concurrently with the upper house of their order, become an unconnected, unorganized body; *hated*, individually, for the maintenance they are entitled to from their parishioners; and, through the glorious uncertainty of the law, liable to be dragged every day into the temporal courts, for supporting an establishment, in which they have only a life interest, and which cannot fall without ruin to the State itself.

Under these circumstances, which, as a RESIDENT incumbent of THIRTY years, I have observed to be injurious not only to the established church, but essentially so to the more important concerns of religion itself, distinctly considered, I can only hope, through the medium of the Antijacobin Review, to have any attention given to the communication which follows:

"*Concordiâ res parvæ crescunt, discordiâ maximæ dilabuntur*," is a truism that wants not the authority of a political historian to confirm it. As a sojourner in America, some years previous to the revolution in that country, and an eye witness of that divulsion of the empire, I cannot but compare the causes that immediately produced it with some that now exist in this country. The enemies of the Government and of the church of England acted uniformly upon system, a system deeply laid, widely spread, compacted by union, and made energetic by inspiring the vulgar with enthusiasm. The friends of the Church and Government, a rope of sand, without union, combination, interest—were, for many previous years, overlooked, disregarded, unattended to; not having even an ostensible head of their churches; though the wise and pious Secker, the benevolent Berkeley, "with every virtue under Heaven," exerted themselves to procure the establishment of episcopacy (which, as it appears since, might have been done, for the Americans themselves have done it), as well as schools and colleges, through the continent; for which an adequate provision might have been made, by grants of land, at no expence to Government, had Government directed its attention at all to such objects. The efforts of a venerable society for missions in London, and a school or two at New York and Williamsburgh, were incompetent to the instruction of a vast continent of growing population. Let Spain and Spanish America tell what union will effect, even in religion in a good measure corrupted. To apply this. If our governors, spiritual and temporal, have any desire to preserve our church, and the state with it, from the ruin that threatens both, the desired salvation will never be effected by majorities in Parliament, by petty regulations which only nibble at corruption, nor even by our fleets and armies, however brave or excellent:—*Afflavit Deus et dissipantur*.—There MUST be church union, to be the rallying point for the friends of the constitution; there MUST BE a resolute abscission of what is corrupt in church and state; and the patriotic ardour and energy of the people MUST BE excited by a conviction (WHICH THEY NOW WANT) that the rule of Government is truly Roman:—"*Salus populi suprema lex esto*." There is now at work an undermining energy of Calvinists and Methodists, in the very

bosom of the church, acting upon a system spread through the kingdom, upwards extending its embrace, like the marine polypus, twining its tendrils about legislative props; inveigling the common people by its specious appearance, and revolting from engagements to which it owes, and has vowed, adherence.

Should such men prevail, whose principles are founded in Calvin, Beza, and Pareus, we should have the solemn league and covenant, and its horrors renewed. I reside in the centre of a circle of Calvinistic clergymen, who hold their periodical visitations in a wide district of country. A few days since, TWENTY of them assembled in the next parish to me: after dining, in the evening, beyond the canonical hour of service, (in order to gain an auditory of the country people) they had prayers, and a *sermonification* in the church. They visit only the Methodists, and admit such only to their meetings. No virtue, no piety, no charity, no orthodoxy, no zeal, in any clergyman, who is not an avowed Methodist, has with them the smallest praise. POWER they want, and the WAY to it is by gaining the multitude. The clergyman, at whose house their AUTOCRATIC SYNOD was held, but recently was ordained—a young man quite a stranger in the country—who obtained the living by purchase *while vacant*.—It is true, his knowledge is *profound*;—for, if I am rightly informed, "he assures *his congregation he knows the company below stairs: for Hell is peopled with half Christians, and he knows who are these:*"—(assuredly neither Calvinist, Whitfield, nor a Wesleyan—but *I* will not say who are) *if* it is also true (for I cannot of course speak from personal knowledge) this neophyte holds private *conventicles*, assembled by notice, at which it is alleged his wife, at times, and an inmate exhort; *if* he omits *often* certain *material* parts of the service on *Sundays* and *solemn days*, such as the absolution, the prayers for the time of wars and tumults, the liturgy, (on days appointed for the reading of it, as above); *if* he curtails the first lesson of a half or a third; *if* he wholly omits the public catechizing of children as enjoined by the Rubrick; *if* in reading a homily he alters, or amends, or abridges, or enlarges, contrary to rule; *if* these and other such particulars be fact, then are canons, subscriptions, acts of uniformity, either null and void, or those in authority are bound within their jurisdictions to enquire, (according to the ADJURATION contained in the Act of Uniformity, Primo Elizabethæ, and expressed in the most solemn terms) whether such things be true; and, *if true*, to restrain and disallow them at least. The truly venerable, pious, benevolent, Bishop of London, now ready to be dissolved and to be with Christ, with a nature and temper abhorrent of harshness and severity, hath exhibited such proofs of fidelity to his sacred trust, as, without disrespect to *any*, may be an example to *every*, Prelate, in *every* church; if, indeed, there be a church that can be called one out of the three kingdoms. The ark is with us; preserve it, and it will preserve us.——But the restraint of what is wrong is inefficient, without adopting measures productive of positive good. The Church union began in the diocese of St. David's, would be of admirable good tendency, *if*

adopted in every diocese of the kingdom. It would consolidate the clergy, invigorate their efforts, and frustrate the selfish designs of Schism. ONLY those of the clergy who are possessed of talents, and distinguished by their pious labours, should be advanced to dignities in the cathedrals: one stall in every cathedral should invariably be allotted for a catechetical lecturer; and the attendant catechumens, divided into clasess, should receive appropriate instruction: the existing canon should be enforced, requiring dignitaries to preach in the parishes from whence the income of their stalls is derived; all simoniacal contracts be rendered criminal in buyer and seller, as well as void; the minor vicarages should have their emoluments enlarged from the impropriated tithes and lands, which justice no less requires, than laws yet unrepealed though not enforced. Such measures, with stricter discipline, might have the most beneficial effects, not merely in maintaining our establishment, which is but the cortex of Religion, but the very spirit of religion; which, immortal in itself, communicates a species of immortality to subjects in which it resides, though of themselves of a transitory nature.

April 11, 1809. EUSEBIUS.

PANTOLOGIA—Mr. Good's Answer.

To the Editor of the Antijacobin Review.

SIR,

THE criticism upon the PANTOLOGIA, in the last number of your Journal, contains a note, at the foot of page 382, which broadly insinuates that I am the author of a very favourable account of a little pamphlet of my own, which appeared not long since in the *Eclectic Review*. I will be obliged to you to undeceive the writer of this criticism, and those who may have been influenced by a perusal of it, by allowing this letter to appear in your next Number.

I assure you, then, conscientiously, that I have never in my life reviewed any work of my own, nor ever applied to any friend to review any work of mine for me; and that, so far from having written the article in question, I have no connection whatever with the *Eclectic Review*, nor ever have had: that I have only, occasionally, seen it, and have never written a line *in* it, or *for* it, at any time. The account, I admit, is highly, and, if you please, *undeservedly* flattering; yet not more so than the account of my *Translation of* LUCRETIUS, which was given in the *Antijacobin Review* itself, about two years ago, from *another* hand, as I suppose, though a hand totally unknown to me; and which account is therefore just as much entitled to be stigmatized, as a *fulsome puff*, as this criticism in the Eclectic Review.

The whole of this note, indeed, is a series of mistakes; for, whatever be the merit or demerit of the *exclamation* objected to, I am no more acquainted with its *source*, than the writer of the note himself is.

The objection advanced to the term *Pantologia* I cannot answer, because I do not understand; yet, whenever the reviewer can support the term he ventures to propose in its stead, by *a single* Greek example, or even analogy, I have no hesitation in assuring him that it shall be adopted.

I am, Sir,
Your obedient servant.
J. W. GOOD.

London,
May 19, 1809.

*** We insert the above with great pleasure, as it is our wish to do justice to all persons. On this principle, we have to add, that Mr. Good, we are credibly informed, is not the general editor of the *Pantologia*; and therefore the inference drawn in the note alluded to, cannot apply. This fact changes the nature of the case, independent of Mr. G.'s satisfactory declaration; otherwise the inference, he will admit, was neither illiberal nor unjustifiable, under the circumstances then *apparent* to the Reviewer. No reflection was cast on the translation of Lucretius.

LITERARY INTELLIGENCE.

IN the press, a new and elegant edition, being the seventh, of the "Fashionable World Displayed," by the Rev. J. Owen, A. M. of Fulham.

A NEW and beautiful edition of "Watts's Songs for Children," edited by the Rev. J. Owen, A. M. of Fulham.

SPLENDID editions of Mr. Scott's Poems, "Marmion," and "The Lay of the last Minstrel," with embellishments, from the pencil of Westall, will be published in a few weeks.

CORRESPONDENCE.

Z.'s curious communication shall have a place as soon as possible.

We would advise the writer of the letter from "*St. Olave, Hart-street,*" to state the fact candidly to the clergyman; and should his answer not be satisfactory, that it was an oversight, let him communicate the result to us.

Toleratio is received. It is wished that all letters for the Editor should be addressed to him at Messrs Cradock and Joy's, 32, Paternoster-row.

With the present Number is published, the Appendix to Vol. 32, containing the Title, Index, Table of Contents, &c. and a Review of French, Italian, and Spanish Literature.